AN ANTIDOTE AGAINST ERROUR,

Concerning

JUSTIFICATION,

OR,

The True Notion of JUSTIFICATION, and of JUSTIFYING FAITH,

CLEARED

By the light of Scripture, and solid Reason, from several Mistakes of the words: which Misapprehensions prove the seeds of Dangerous Errours.

By the late Reverend and Learned Divine,

THOMAS GATAKER of Pious Memory.

In a Discourse on *Rom.* 3. 28. too precious to be buried in Obscurity.

To which is added,

The Way of Truth and Peace:

OR,

A Reconciliation of the holy Apostles, S. *PAUL* and S. *JAMES*,

CONCERNING

Justification { By Faith without works, *Rom.* 3. 28.
By Works, and not by Faith only, *Jam.* 2. 21, 24.

By *Charles Gataker*, Rector of *Hoggeston* in the County of *Bucks*.

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To the Right Honourable,

CHARLES Earl of *Carnarvon*,

Lord *Dormer*, Viſcount *Aſcot*, Baron of *Wing*, and Maſter of his Majeſties Hawks.

My Lord,

THe whole Deſigne of this Dedication, as to the Ground and End of it, is ſo clearly tranſparent to thoſe who know, how Gods Providence hath ſet me, a weak Labourer in the Lords Vineyard, to work under the ſhadow of your Lordſhips protection, that it is a ſuperfluous waſte of words and time, to defend the preſumption of this Addreſs, which, without mine Apologie, may be reaſonably taken for a juſt expreſſion of my duty. It were moreover an unpardonable treſpaſs againſt your Lordſhips quick Apprehenſion, whoſe vigorous ſpirit is active and piercing in the obſerving of Occurrents, if I ſhould make a tedious Harangue, to diſcover mine intentions in thus teſtifying the ſenſe I have, both of the common benefit, which I enjoy together with other ſons of the Prophets, who dwell in ſafety under the ſheltring and refreſhing ſhade of your Lord-

ſhips Patronage, and alſo of thoſe peculiar obligations laid upon me by your Lordſhips ſingular favour, the repetition whereof in particular were impertinent, but my publick acknowledgement in general is as decent, as my private remembrance of them is perpetually and indiſpenſably requiſite. I have onely a minde to wiſh, that the product of my own Soyl, which I pay as tribute unto your Lordſhip, were as agreeable for the workmanſhip to the divine matter which I handle, as the diſcourſe it ſelf is proper, and (as I humbly conceive) ſuitable to your Lordſhips pious inclination. For I cannot with ſilence paſs by, what I have ſeen with huge ſatisfaction; that as your Lordſhip hath had a ſhare in *Timothy*'s happineſs, 2 Tim. 3. 15. in *knowing the holy Scriptures from a childe, which are able to make Thee wiſe unto ſalvation*: ſo It hath grown in knowledge, by the advantage of Gods ſpecial endowment, a capacious and tenacious Memory. It is alſo a bleſſed and pleaſing Rarity, that in an Age of men ſadly degenerate into Atheiſm, who endeavour to forget that they are Gods off-ſpring, and would fain be taken for the Muſhrooms of Chance, and are not onely ſunk below Beaſts in enormous ſenſuality, but alſo fallen beyond the apoſtaſie of the Devils in abſurd Incredulity, with a perverſe ingratitude denying the Lord that bought them, and with a ſottiſh inſolencie denying the God that made them; your Lordſhip in the midſt of this corrupt and crooked generation hath continued ſtedfaſt and unmoveable in the belief and profeſſion of the general Principles of Religion, upon which

as

as a sure Basis all Justice and Civility are founded, and particularly of the Doctrine declared and established by the Church of *England*, with an equal aversion from Atheistical profaneness, and from new-fangled pretensions to Religion.

Some have observed of us Islanders, that we are very apt to vary our Fashions, and have ascribed our Inconstancie to the changeable temper of our Air, and the unstable complexion of our Climate. I wish our Country-men were not as vainly, and that more dangerously fickle in altering the Opinions of their Religion, as they are mutable in the habit and mode of their Apparel. I am sure the fault of this flitting and shifting humour is not chargeable upon the Stars, Skie, Air, or other Elements, which are all the innocent creatures of a good God, and uneffective upon the wills of men. But the shame and misery will light heavie at last upon these unballasted mindes, unstable souls, unwary followers of cunning seducers, or itching affecters of novelty, who delight to wander, but forsake their own mercy, while they trust in lying vanities. To prevent the going astray, or being misled from the way of Truth, and peace of conscience which depends thereon, in one main point of Christian Religion, I have published a Piece of my Father of pious memory; which tho imperfect, because a mortal disease cut off the thred of his meditation first, and shortly after of his life, drawn forth to fourscore years within a few weeks; yet is (as I suppose) a very useful Foundation, on which any Christian exercised in the study of Scripture, may build the same superstructure

ſtructure, which the Author would have raiſed, if God had granted him a little longer uſe of light.

To this I have ſubjoyned a ſhort Diſcourſe of mine own compoſure, tending to the explication of S. *Paul* and S. *James* their doctrine concerning Juſtification, for the removal of a ſtone of offence, the ſeeming contrariety between the bleſſed Apoſtles, which ſome weak Chriſtians have ſtumbled at, and ſome ſcoffing enemies of Chriſtianity have taken up, to caſt at the head, and wound (if it were poſſible) the credit of the Goſpel. And I hope that the precious Relick premiſed will adde weight and value to mine Offering, which I tender in all humility firſt as a Peace-offering to the Church of God; and I preſent it to your Lordſhip as a cluſter of that Vineyard, whereof I am an unworthy Dreſſer: devoutly praying that your Lordſhips benign influence on the Lords inheritance may be recompenſed from on high, with the plentiful diſtillation of all bleſſings upon your Lordſhip, and your Lordſhips whole Family moſt worthy of Honour; to which I am reſolved, as well as engaged, to remain in all faithful obſervance,

My Lord,

Your Honours moſt devout Orator,
and moſt humble Servant,

CHARLES GATAKER.

THE

PREFACE

To the Christian Reader.

BEcause I stand accountable for the increase of Books when the world seems to be overcharged already with the number and bulk of them, even to the wearying of the Readers flesh and spirit; I desire thee with candour to receive this brief Account of my publication of these ensuing Treatises.

The God of truth and of peace (which two Titles are the most resplendent Gems in the Crown of Gods glorious Attributes) hath commanded us to embrace and maintain with equal love and zeal the Truth and Peace. *Since also both these* Zech.8.19 *are the Legacies of our blessed Saviour, bequeathed to his Church by his Testament sealed with his blood; certainly every sincere Christian is concerned in both; but* the stewards of the mysteries of 2Cor.4.1. God *are yet more deeply engaged in the preservation or restauration of both, to their utmost ability. At present, our amazing and distressing thoughts are great for* the divisions of Reuben, *(to use* Judg.5.15 *the words of* Deborah) *and the spiritual flames of dissention which (like the late dreadful Fire in the Citie) devour the strength and beauty of our Church, call for the assistance of all hands to quench them. But as in a Conflagration, while some labour to repress the violence, or stop the course of the spreading Fire, others are employed to guard the Goods, and while they stand with aking hearts for the Calamity, do good service in preserving their neighbours as well as their own Goods from perishing or plunder: so while my Brethren, the blessed sons of peace, are hard at work, in drawing water out of the ever-living spring, the Scripture, which plentifully affords the Word of truth and peace, and applying the same for the allaying of these*

these consuming flames, (whose endeavours for the peace of Jerusalem *I pray God to prosper) I have undertaken to preserve and rescue an important Truth concerning Justification, from the attempts made by some to corrupt or obscure this heavenly doctrine. That I might discharge my fidelity in securing the Apostolical doctrine avouched by the Church of* England *from a dangerous blow offered at it, by raising an Objection out of S.* James *against S.*Paul, *and then (because Christians are concerned neither to set, nor to leave the holy Apostles at oddes one with another) going about to reconcile them in an unsound way, to the prejudice of Religion it self; I did lately on a just occasion frame a short Discourse for mine own satisfaction, and for the instruction of others. For I conceive my self, tho by many degrees inferiour to* Timothy, *yet in some measure*

1 Tim. 6. 20 *to lie under S.*Paul's *double charge to him, first* τὴν παραθήκην φύλαξον, *to keep the precious truth committed to my trust, and then*

2 Tim. 2. 2. *what I have been sufficiently taught and assured of, to commit the same unto faithful men, who shall be able to teach others also. Thus far I allow Tradition of the faith once delivered to the Saints, tho it be not infallible, unchangeable, and incorruptible, either by the course of nature, or by the promise of grace to any particular Race or Succession of men, yet to be a duty required of Ministers, and a means to propagate the Truth; whether that delivery be transacted by word of mouth, which is transient, or by writing, which is permanent, as now I transmit, what I have received. For I count it a special instance of Gods gracious providence to me, not onely that I was born of a Parent eminent for Learning and Piety (the Honour I owe my Father will free me from the guilt of vanity in this modest celebration of his Memory) but also in this, that I was well acquainted with his Doctrine, and particularly in this Head concerning Justification, which he had discussed with a piercing reason, and explicated with a happie perspicuity; not leaning to his own understanding, but after an examination of an innumerable variety of Writers on this Argument, making the language of Scripture in the common sense of the words the Rule of his Judgment and speaking, that he might* speak as the oracles of God. *By this*

1 Pet. 4. 11 *religious observing the* form of wholesome words, *he did disentangle the Truth from many thorny Controversies, which have been raised impertinently, but agitated with much heat, to the injury of Truth and Peace.*

In

To the Reader.

In the year of our Lord 1640, April 19. *he began in the course of his Ministery to unfold that portion of Scripture*, Rom. 3. 28. *and in process of time, by Gods assistance accomplished his intended explication of the entire Doctrine concerning Justification, with that accurateness of Method, solidity of Reason, and clearness of expression, which was usual to him in such a weighty Argument, and very satisfactory to his judicious Auditors. The rude draughts of his Meditations he kept by him, and they are yet extant. He was urged often to publish them; but according to his modest declining appearance in publike, he was averse from printing what he had preached with a chearful freedom of speech. At last, not so much the importunity of friends, as the love of Truth, which he pitied to see not onely opposed by Old Adversaries, but also assaulted by upstart Enemies, and in danger to be smothered in a crowd of new-fangled Errours, quickned him to set upon a new Work, to recollect his loose Papers, to revise his Notes, to new-model his Treatise, and to fit it for the publick benefit of the Church to posterity. But the Lord had measured his task and his time. An Ague, which turned shortly to a violent and mortal Fever, was the messenger that summoned him, and diverted him from communicating his conceptions to the Church, to the resigning of his spirit to God. This Piece, tho* A.D.1654. *unfinished, I cannot well permit to perish in the dust: And I publish it now while I have opportunity, (for I am also hasting to the land of forgetfulness) because I conceive it hugely useful to the advancement and clearing of the Truth, to the determining of many Controversies, which would be easily resolved, if the sense of words, about which men are apt to wrangle, were understood and agreed on, and to the direction of the considering Reader in the way to a good understanding in this Cardinal Point of Christian Religion. For such is* igneus vigor, *the fiery temper, (as* Virgil *says) of the heaven-born Soul, that a small hint given to an active nimble minde, is like a spark falling on sulphury matter, which is sufficient to light a Candle, or to kindle a Fire, for the enlightning and warming the whole house. So this spark of doctrine communicated to receptive understandings, and cherished with Meditation, may prove a happie introduction to a bright and lasting light of Truth. And it may be accounted no small benefit, that the Author, who intended to do more service for the houshold of faith, did (what his time allowed*

 him)

him) out of the hard flint ſtrike fire for others to make uſe of, and
Greg.Naz. *to improve. But, ſome will be ready to ſay,* Ἀπατᾷ τὸ φιλοπάτωρ· *mine affection blindes and tranſports me. And tho my over-valuing kindneſs for this Fragment may be juſtifiable by my Relation to the Author, yet I am both too nearly intereſted to judge* ἀδιαφόρως, *ſincerely and impartially, and too meanly qualified, to ſway other mens judgments by mine eſtimation. I confeſs all this, and am ſo far from preſuming that I can any ways adde any luſtre to my father of pious memory, that I fear, leſt this very Work of his be ſullied, when it is offered to the world by mine hands. I do therefore invite the Reader onely by the aſſurance, that this was a Piece of his laſt undertaking, and ſo having ſet up this Taper, I let it ſhine by its own light. So much for the former Treatiſe, to which in good manners I have given the precedence before mine own.*

And of the latter I ſhall ſay little beſides what I have already intimated. It was a proud Fancie and Motto of one, who being raiſed from an obſcure original, took himſelf to be the ſole Engineer
Dan.4.30. *and Artificer of his own Fortune, like* Nebuchadnezzar *aſcribing his eſtate to his own Wit and Power for the erecting it, and therefore gave for his Deviſe in a Shield, a Spider in the center of a curious Web ſpun out of his own bowels, with this word,* Mihi ſoli debeo, *inſinuating that he was indebted to none but himſelf. I am very far from the arrogancie and ambition of being deemed* αὐτοδίδακτος, *or to have drawn out my little knowledge by my mine own ſole induſtry. Tho I acknowledge God to be the fountain of wiſdom, as he is* the Father of lights, *and therefore I deſire to be*
Θεοδίδακτος. taught of God; *yet it will not misbecome me to acknowledge that my fathers inſtruction, in this point eſpecially of Juſtification, was the Conduit-pipe whereby I have derived what I now profeſs from the holy Scripture. For upon the Word of God in Scripture, and not upon the Tradition of my Father, (how learned ſoever, yet not infallible) do I ground my Faith. But as it is a piece of ingenuity to acknowledge by whom we profit in knowledge, ſo it is in me a duty of filial reſpect to confeſs, that I am indebted to my Father alone for that excellent Obſervation, which was to me* Indictum ore alio, *unheard-of from any other mouth, concerning the different Queſtions or Caſes in S.* Paul *and S.* James, *which after him I have now propounded as a fair way to reconcile the holy Apoſtles. And*

becauſe

becauſe this hath not been ſo fully and generally obſerved, it may now alſo appear new to others, and on that ſcore ſuffer contradiction, as Chriſtianity it ſelf at the firſt appearance was rejected for novelty, tho (as St. Auguſtine *ſays of it, and I may ſay the ſame of this particular) it was* Veritas nova conſuetudini, non contraria rationi; *it was a Truth new indeed to cuſtom, but not contrary to reaſon.* Aug. de civit. l. 22. c. 7. *I deſire therefore the Chriſtian Reader to be ſo juſt, as to examine the Diſcourſe with ſobriety, before he caſt it away with ſcorn; and to be ſo civil, as to give me leave in an Age too ambitious of latitude and liberty, to enjoy my deſired freedom of adhering to the Doctrine of the Church of* England, *and chooſing ſuch a way of Reconciliation as preſerves the Truth as well as Peace.*

But if any being ſenſible of ſome reflexion in my Diſcourſe upon his own Opinion, and impatient of controul, grow ſo froward, as when he is unwilling to be convinced, and unable to convince me of Errour, (I mean at leaſt in the main matter of my Diſcourſe) he ſhall go about to raiſe dark and groundleſs ſuſpicions againſt the Author, and inſtead of Reaſons to diſprove his Opinion, caſt forth Reproaches to diſparage his perſon; I ſhall onely ſay of my Writings, as Ovid *did of his Verſes,*

Judicio poterant candidiore Legi;

they might have been read with a more candid judgement. One Caution more I hope will be taken in good part, That the Reader will not be ſo diſ-ingenuous, as to endeavour to weaken the credit of an Orthodox Doctrine of our Church, which hath no affinity with Secular intereſts, becauſe it hath been aſſerted by ſome, that have ſowed the ſeeds of Sedition and Schiſm among us; or to blaſt the reputation of his brother who maintains both the Doctrine and Diſcipline of the Church of England, ὡσαύτως, *as the Greek Writers ſpeak, with might and main, as occaſion requires, becauſe the Schiſmaticks (ſome, not all) are of the ſame opinion in this point. It were unjuſtly done, and would be unkindly taken, if any one that holds ſome diſputable point of Divinity in common with the Jeſuites, ſhould for that accidental concurrence in an Opinion, which is out of diſtance from things of State and Government, be therefore charged as teinted with the poyſonous principles of Rebellion and* Philo Jud. Juſt. Mart. Origen, &c.

Regicide, wherewith the Schools of the Jesuites are deeply infected. And it is yet more unreasonable, that the defence of an important point of Christianity common to men of different Perswasions, be wrested by a Dissenter to breed an ill opinion of the defendant; as if he that defends the Justification of a sinner by Faith onely, must needs be confederate with Rebels and Schismaticks, in denying obedience and submission to the Powers sacred in Church and State, which are Gods immediate Ordinances.

But why do I (will some say) surmise that any man can or will be so absurd?

I wish heartily that none were, or be so. But I see too much of this indirect dealing and foul play in the practice of Gladiatory. It is enough, that I would (if possible) prevent the like collateral strokes, when the contending for the Faith exposes me to danger. I will detain my Reader no longer; whom I desire to receive with the right hand, that which is offered with the right hand, and a hearty prayer withal, that God give thee a right understanding in all things.

Thine in the Lord,

CHARLES GATAKER.

An

An Antidote againſt ERROUR, concerning Juſtification, &c.

THe Apoſtle *Paul*, the undoubted Autor of this Epiſtle, tho he made uſe of another man, one *Tertius*, chap. 16.22. for the engroſſing of it, as *Jeremie* did *Baruk* for the writing out of his Prophecies, *Jer.*36.4,18. as he ſaith of himſelf, and that queſtionles moſt trulie, in regard of the reſt of his copartners in the Apoſtleſhip, that *he laboured* in the execution of that his Office *more abundantlie then they all*, 1 Cor. 15.10. ſo in this particular employment of labouring to inſtruct and edifie the Churches and faithful people, not onely that then were, but that ar in being at this day, (for unto us are his writings now alſo beneficial, as well as they were unto thoſe that then lived, and unto whom they were directed, being intended for a more general good, Chap.15.4. 2 *Petr.*3.15.) by writing to them, when he could not be perſonallie preſent with them, the ſame may not without good ground be averred. For we have twice as many more of his Epiſtles extant at this day, I ſay not, then of anie one ſeverallie, but then of all his fellow-Apoſtles joyntlie put together, if that to the *Hebrews* at leaſt be granted to be his, as by moſt it is deemed. And yet that he wrote more then have come to our hands, it ſeems evidentlie to appeer. Nor do I ſpeak of thoſe counterfeit ones that have ben thruſt out under his name, thoſe to *Seneca*, which *Jerome* yet attributes too much unto; or that to the *Laodiceans*, which *Stapulenſis* hath inſerted into the body of *Pauls* Epiſtles, grounding upon a miſtake and miſ-interpretation

tation of the Apoſtles words, *Coloſſ.*2.16. But of one written to the *Corinthians* before that which we now generallie call the Firſt, himſelf makes expres mention, 1 *Cor.*5.9. which were it now extant, being written to an whole Church for direction of their demeanure in matter of Church-diſcipline, would no doubt be as Authentical and Canonical, as that to *Philemon*, whether a Miniſter of the Goſpel, or an eminent Chriſtian onelie, about a private buſines, the reception of *Oneſimus* his fugitive ſervant.

Now as this our Apoſtles Epiſtles are ſet before thoſe of the reſt, *James*, *Peter*, *John* and *Jude*: ſo this to the *Romans* ſtands in the front, or the firſt place of his, ſo diſpoſed by thoſe, who at firſt gathered the Epiſtles, then commonlie had and acknowledged, together into one Volume, and digeſted them in that order as now we have them, and which we finde to have ben from time to time ever ſince generally obſerved. The reaſon whereof I conceiv to have ben, not becauſe it was the firſt that the Apoſtle wrote: for as thoſe that gathered together the Sermons of ſome of the Prophets, ſo thoſe that compiled the main Body of theſe Epiſtles, did not obſerv that order in marſhalling of them wherein they were written; and it is juſtly deemed from that paſſage, Chap.15.25,26. that this Epiſtle was written later then ſome of thoſe that here enſu: nor yet do I conceiv it to have gained this precedencie ſo much, as ſome other have ſuppoſed, in regard of the pre-eminence and ſoveraigntie of the place to which it was written, being at that time the hed-Citie of the whole Romane Empire, and the ſeat of the Emperors conſtant reſidence; but principallie rather in regard of the eminencie and excellencie, yea deep profunditie of the Myſteries of the Goſpel, more fullie and largelie therein delivered then in anie other of them, I may boldlie ſay; what if I ſhould ſay, in all the reſt of them, were they all put togither? Ad we may hereunto, that the points herein diſcuſſed and debated ar purſued and proſecuted with that nervolitie of argument and vivacitie of ſpirit, and the limbs and joynts of the whole diſcours ſo aptlie knit togither and artificially rivetted into one another, that that noble Italian Earl ſo much renowned for his varietie of Lerning, ſharpnes of inſight, and ſound-

Jo. Picus Count of *Mirandula.*

ſoundnes of judgement, that he was deemed the Miracle of the Age he lived in, is reported to have ſaid, that all the humane writings of lerned men & great Schollers that ever he had ſeen and read, ſeemed to him in compariſon of this one our Apoſtles Maſter-piece, as he eſteemed it, *tanqam ſcopæ diſſolutæ*, as it is in the Proverb, but *as beſomes without hands.*

The main Body of the Epiſtle divides it ſelf into two parts.

The former part is Dogmatical or Doctrinal, ſpent moſtlie in opening, cleering and confirming the Doctrine concerning the Redemption and Salvation of Mankinde by Chriſt. Chap. 1--11.

The latter part is Practical or Parenetical, conſiſting of manie Rules and Directions for the ordering aright of a Chriſtian mans life. Chap. 12. *ad finem.*

In handling the Doctrine of mans Redemption and Salvation by Chriſt, he layeth down and lays open,

I. The principal parts and branches of it: to wit,

1. Juſtification, whereby we are freed from the guilt of ſin, the condemning power of it, and ſtand reputed as juſt in Gods ſight. Chap. 1--5.

2. Sanctification, whereby we are clenſed from the filth, and commanding power of ſin, and have the image of God renewed again in us. Chap. 6, 7, and part of 8.

3. Adoption, by vertu whereof we have right to the heavenly inheritance. Chap. 8. 13--16.

4. Glorification, whereby we ar put in full poſſeſſion and fruition of it. Chap. 8. 17. *ad finem.*

II. The original ground and root from whence all this ſprings and hath its riſe, Gods free Election and Predeſtination to Grace and Glory, obviouſlie propounded, Chap. 8. 29, 30. purpoſelie proſecuted, Chap. 9--11.

Now becauſe thoſe former are effects and fruits of theſe latter, and as the root of a plant, and foundation of a fabrick, ly uſually out of ſight under ground, but the ſhoots and branches of the one, and the frame of the edifice with the other riſe above ground and offer themſelvs unto view, ſo Election and Predeſtination ly hid of themſelvs, and cannot be deſcryed and diſco-

discovered of us concerning our selvs save by their effects and fruits; the Apostle according to the Rule, *a notioribus inchoandum*, he begins with the former, that thereby as by streams issuing and flowing down from a spring we may ascend up to the wel-hed, or as by tracing the cours and decurs of a river running down into the Sea, we may be directed unto that brimles and bottomles Ocean of Gods goodnes, from whence as they had their first rise, so they ar to return and emptie themselvs into, his glorie being their ultimate end. Chap. 11. 36.

Again, because the apprehension of guilt and wrath is that which is wont most to affright men; nor can there be anie tru peace or sound comfort of ought to a soul, until the discharge thereof be obtained; the Apostle therefore in the first place entreats of that Branch of Justification, whereby men may be freed from and discharged of that guilt; and makes that the first subject-matter of his Discours; having artificiallie linked it to the later end and close of his Salutation; wherein he had (as the manner of Orators is) endeavoured to insinuate himself into the hearts and minds of those to whom he wrote this Epistle, by declaration of his love and affection to them, that the doctrine delivered in it might take the better with them. Chap. 1. vers. 7--15.

Now the onelie means of Justification he affirms to be by Faith in Christ, vers. 16, 17. which to cleer and confirm, he endeavours to shew that all mankind standing of themselvs guiltie of sin in Gods sight, are therefore liable to wrath.

This to make good, he divides the whole race of mankind into two ranks, Gentiles and Jews.

1. Concerning the Gentiles he prooves that they ar so, from the light of nature, reveiling a Deitie to them, and his wrath against sin; the substance of his Law engraven in their hearts, and the testimonie of their own conscience accusing them of the breach of that Law, so that they carie about with them & within them, both a Law whereby ehey ar to be tried, so that they can not pretend ignorance, and a witnes, who when time shal come, wil give in such evidence against them, that they shal not be able to plead not guiltie. Chap. 1. 18. to 2. 16.

2. Concerning the Jews, who would easilie yeeld it of the Gen-

Gentiles, but not of themſelvs, who they deemed might be ſufficientlie cleered, either by the works of the Moral, or rites of the Law ceremonial, he proves the ſelf ſame, from thoſe hainous ſinnes that the writings of their own Prophets charge them withal, Chap. 2. 17. to 3. 19. And the force of the Apoſtles argument (not ſo commonlie obſerved) ſeems herein to conſiſt, that if ſinne of all ſorts were ſo riſe and ſo rank among that people, who had the greateſt light to inform them of the nature and haynouſnes of ſin, and the ſtrongeſt means to courb and reſtrain it in them, it muſt needs argu an univerſal corruption and depravation of mans nature, and a very ſinful diſpoſition in the whole race of mankind.

Hence the Apoſtle inferres, drawing all that he had before delivered to an hed, that the whole world, conſiſting, of Gentile and Jew, ſtands guiltie of ſin in Gods ſight, Chap. 3. 19. and conſeqentlie, that no man, be he Jew or Gentile, if he come to be araigned, as a ſinner at Gods Tribunal, and there tried by Gods Law, whither written or inbred, can be juſtified by his works, verſ. 20.

Thus having remooved the wrong means of the Juſtification of a ſinner in Gods ſight, he proceedeth to eſtabliſh the right. And that is by ſuch means onelie as God out of his free favor and grace hath aſſigned: now the means by God aſſigned, are the ſatisfaction to Gods Juſtice made by Chriſt with his bloud, and Faith on mans part apprehending and relying on him and it. Verſ. 21--27.

In proſecution whereof the Apoſtle layeth down the main cauſes and means of Mans Juſtification.

1. The contriving or deſigning cauſe, God, verſ. 25.

2. The procuring and producing cauſe, Chriſt, verſ. 24.

3. The purchaſing or meritorious cauſe on Chriſts part, the ranſome paid, verſ. 24. and ſatisfaction therby made with his bloud, verſ. 25.

4. The inſtrumental cauſe on mans part apprehending him and it, Faith, verſ. 25.

5. The impulſive cauſe of the thing done in general, Gods free favor and meer mercie, verſ. 24.

6. The impulſive cauſe of doing it in this manner and by theſe means;

1. The manifeſtation of Juſtice, verſ. 26. on Gods part.
2. The excluſion of Gloriation on Mans part, verſ. 27. 1 *Cor.* 1. 29-31.

There followeth laſtlie hereupon in the words of my Text the Main and Apoſtolical *Determination* of the Principal Point, containing in it the Summe and Subſtance of all; and that *tanqam è cathedra*, in a Doctoral manner, peremtorilie delivered, as by neceſſarie and irrefragable conſecution from the premiſſes reſulting;

We conclude therefore that a man is juſtified by Faith without the Works of the Law.

In the opening whereof to proceed the more cloſelie and cleerlie, and to remoov ſuch rubs and ſcruples as we ſhall meet with in the way, we ſhall take into conſideration theſe fower heds;

1. What is ment here by the word *Juſtified.*
2. What *Faith* it is by which we ar ſaid to be *Juſtified.*
3. How by this *Faith* man is ſaid to be *Juſtified.*
4. How by *Faith* to be *Juſtified without Works.*

For the firſt of theſe, what is here ment by the word *Juſtifie*; or what it is to *Juſtifie*, and how the word is here taken, I ſhal in the firſt place examine, and endevor to remoov ſome ſenſes or meanings of the word given by divers, whom I conceiv to be miſtaken: and in the next place deliver and endevor to aſſert what I take to be the right.

Of thoſe whom herein I conceiv to be miſtaken, ſome there are that give the word *Juſtifie* here a *ſingle*, ſome that give it *a double ſenſe.*

Of the former ſort, to wit, of thoſe that give it *a ſingle ſenſe* there are two *claſſes* or ranks.

The one is of thoſe, who would have the word *Juſtifie* here ſignifie, to *make reallie*, *inherentlie*, *habituallie*, *formallie juſt*: that which we commonlie according to the uſual phraſe of Scripture ar wont to term, to *ſanctifie*, or to *make holie.* For *Juſtice* or *Righteouſnes*, and *Sanctitie* or *Holines*, taken in the largeſt ſenſe, (when not oppoſed either to other, or where not diſtinguiſhed either from other) ſeem both one and the ſame, and

and ſignifie *goodnes* in general. as *Job* 1. 1. *Matth.* 5. 20, 33. and elſwhere.

Thus the Fathers of that *Tridentine Councel* or *Conventicle* rather, after many windings and turnings, and ambiguous paſſages, ſeem at length to pitch upon; when thus they conclude, *Seſſion 6. de Juſtificat. cap. 7. Unica Juſtificationis formalis cauſſa eſt Juſtitia Dei, non qa ipſe juſtus eſt, ſed qa nos juſtos facit, qa videlicet ab eo donati, renovamur ſpiritu mentis noſtræ, & non ſolum reputamur, ſed vere juſti nominamur & ſumus*, &c. *The onlie formal cauſe of Juſtification, is the Righteouſnes of God, not whereby he is righteous, but whereby he maketh us righteous, to wit, wherewith being by him endowed, we ar renewed in the ſpirit of our mind, and become not reputed onely, but ar named and ar indeed trulie righteous, receiving righteouſnes each one in himſelf, according to that degree, which the Holie Ghoſt imparts to each at his pleaſure.* And *Bellarmine* therefore (whatſoever he or they ſeem to ſay elſewhere) *de Juſtificat. lib. 2. cap* 2. maintains this to be the meaning of the Councel there, *Formalem cauſam juſtificationis eſſe juſtitiam inherentem: That the formal cauſe of Juſtification is inherent righteouſneſs.* And hence *Suarez* entituleth his Books, wherein he debates the point of *Juſtification*, De Sanctificatione, *Of Sanctification.* Hence that diſtinction ſo rife with Popiſh writers, taken from that place of the Councel of *Trent* before mentioned, and of which alſo *Bellarmine de Juſtificat. l.* 1. *c.* 1. concerning *a firſt and a ſecond Juſtification. Illa qa ex impio juſtus, iſta qa ex juſto juſtior fit. A firſt, whereby a man is of a bad man made good; a ſecond, whereby he is of a good man made better.* The former whereof they ſay is done by an infuſion of grace inherent, the latter by exerciſe of ſuch grace ſo infuſed. Which indeed are no other but two degrees of that which we uſuallie, and more fitlie, term *Sanctification*, the one the beginning, the other the growth and progreſs of it. 1 *Pet*, 1. 22, 23. and 2. 2 2 *Pet.* 3. 18.

Now tru it is, 1. That if we reſpect the Notation or Original of the word *Juſtifie*, it ſhould ſignifie *to make juſt*, as *Sanctifie, to make holie.* But if we regard the common uſe of it, it no more ſo imports, then as *Sanctifie* uſed of God, doth *to make holie*, or *magnifie* in common uſe of ſpeech *to make great.* And

it is the *Ordinarie uſe* of words, not their *Original* without it, that muſt carrie it, and determine what they do import, and how they ar to be underſtood.

2. It is not improbable that the Hebrew and Greek words which the Latine word *Juſtificare* (tho not found in any Claſſical Author) and our Engliſh *Juſtifie*, verie rife with us, ſeem to anſwer) are ſometime, tho verie ſeldome, taken in Scripture for *to make* a man *inherentlie* or *habituallie juſt* by a good qalitie infuſed or wrought into him. ſo *Dan.* 12. 3. the Hebrew word מצדיקים word for word *Juſtificantes*, as *Junius* and *Pagnine* render it; or *qi juſtificant*, as *Calvin*; *qi juſtificaverint*, as *Piſcator*. that is, as he expounds it, *erudientes ad juſtitiam*; *ſuch as by inſtruction bring men to righteouſnes*; or as our Engliſh hath it, *convert men to righteouſnes*: and *Calvin* therefore is of the mind that משכילים and מצדילים in that place, tho being terms of a divers notion, yet do deſign the ſame perſons; expounding alſo the former of them not paſſivelie or habituallie, *docti*, *ſapientes*, or *intelligentia præditi*, as ſome do, whom our Engliſh following renders it, *thoſe that be wiſe*, but as in an active ſenſ (which the form of it requires and the word משכיל in the titles of divers Pſalms ſeems to import) *doctores*, *ſive erudientes*, as *Piſcator* alſo renders it, *thoſe that teach and inſtruct*, and by teaching and inſtructing *make men wiſe*, bring them to tru wiſdom. So *Revel.* 22. 11. the Greek word δικαιωθήτω, word for word, *juſtificetur*, as the next alſo to it, ἁγιασθήτω *ſanctificetur*, ſeems to be taken in the like manner, whether the particle ἔτι as implieing continuance onlie be rendred there *adhuc* as *Beza*, and our Engliſh *ſtil*, or as implieing a further growth alſo, be rendred *amplius* as *Piſcator*, and *Junius* in his annotation, *magis ac magis*, more and more, for the word wil admit either: the whole ſeries of the context ſeems to carrie it ſtrongly this way, *He that deals unjuſtlie, let him deal ſtil unjuſtlie, and he that is filthie, let him ſtil be filthie; and he that is juſt, let him ſtil be juſt, or be more juſt; and he that is holie, let him be ſtil holie, or more holie. Sanctitati amplius ſtudeat*, *Piſcat.* as in way of *antitheſis* or *oppoſition*, ὁ δίκαιος anſwers to ὁ ἀδικῶν, ὁ ἅγιος to ὁ ῥυπῶν, δικαιωθήτω to ἀδικησάτω, ἁγιασθήτω to ῥυπωσάτω, ſo again on the other ſide ἐκ παραλλήλου in a fit and apt correſpondencie δικαιωθήτω anſwers to ἁγιασθήτω tho in a notion diſtinct. And theſe I conceiv ar the onlie two places in Scripture,

ture, where the term of *Juſtifying* or thoſe anſwering it, is thus uſed.

3. It cannot be denied, but that ſome of the Antient Fathers have expounded the word δικαῦν in ſome paſſages of this our Apoſtle in the ſame ſenſ that theſe men do. So *Chryſoſtom* in his eighth Sermon on this Epiſtle, expounds it in *Rom.* 4. 5. τῆς δικαιοῦντα τῆς ἀσεβῆ. *he that juſtifieth the ungodlie*, that is, ſaith he, doth δίκαιον ποιῆσαι. *of ungodlie make him juſt.* So *Auguſtine* Ep. 120. c. 20. and *in Joan.* tract. 3. *Qi juſtificat impium, hoc eſt, impio facit pium. He that juſtifies the ungodlie*, that is, *of ungodlie makes him godlie.* And on Pſalm 30. *Serm.* 1. *Quis eſt qi juſtificat impium? qi facit ex impio juſtum. Who is it, that juſtifies the ungodlie? he that makes him of ungodlie juſt.* And *ſerm.* 3. *Si juſtificatur impius, ex impio fit juſtus. If the ungodlie be juſtified, he is of ungodly made juſt.* Wherein howſoever, I ſuppoſe, they miſſe the right ſenſ of the word in that place, yet their meaning ſeems ſound, to wit, that where God pardons ſin, there he purgeth it out too, and that *Faith* infuſed *purifies the heart*, and enableth a man to live righteouſlie: and that everie juſtified perſon, is ſanctified alſo. ſo *Chryſoſtom* expreſſlie expounds himſelf in that place, Ὅτι δύναται ὁ Θεὸς τῆς ἐν ἀσεβείᾳ βεβιωκότα τοῦτον ἐξαίφνης ἐκ κολάσεως ἐλευθερῶσαι μόνον, ἀλλὰ καὶ δίκαιον ποιῆσαι. *That God is able ſodainlie not onlie to free a man from penaltie that hath lived in impietie, but to make him righteous too.* And *Auguſtine* in his *inchoate Expoſition of this Epiſtle*; *Venit gentibus juſtificatio fidei in Chriſto, non ut qia juſti erant crederent, ſed ut credendo juſtificati, deinceps juſte vivere inciperent. Juſtification of or by Faith in Chriſt came unto the* Gentiles, *not that they might believ becauſe they were juſt, but that by beleiving being juſtified, or made juſt, they might thenceforth begin to live juſtlie.*

4. It is a certain and undeniable truth indeed, that all tru believers may be ſaid to be *Juſtified*, taking the word *Juſtifie* in that ſenſ, wherein it imports *habitual or inherent righteouſnes*: for all that ar *Juſtified*, are alſo *ſanctified*, 1 *Cor.* 6. 11. and Chriſt is made as well *ſanctification* as *righteouſnes* to all thoſe that have intereſt in him, 1 *Cor.* 1. 30. Having *the Image of God* conſiſting in *tru holines* and *righteouſnes* reformed and reſtored in them, *Eph.* 4. 23, 24. *Col.* 3. 10. And growing up therein with growths of God, *Eph.* 4. 15, 16. *Col.* 2. 19. Whence it is that *Abel* is called *righteous Abel*, Math. 23. 35. and

and *Noa a juſt man in his generation*, or the age he lived in, Gen. 6. 9. and Job *a juſt man, fearing God and eſchewing evil*, Job 1. 1. and Zacharie *and* Elizabeth *juſt in Gods ſight* (ſincerelie righteous, juſt there where God ſees, 1 *Sam.* 16. 7.) *Walking blameleſlie* (not in ſome, and not in other ſome, but) *in all the commandements and Ordinances of God*, Luke 1. 6.

But as *Andradius* a Papiſt and a ſtif maintainer of the doctrine of the *Trent Conventicle*, whereof alſo he was a member, in his *Orthodox Explications* (as he entitleth his work) doth wel obſerv, *lib.* 6. *fol.* 186. *Diverſæ & maxime disjunctæ quæſtiones ſunt, An ita ſe res habeat, & utrum ex vocis ſignificatione concludi recte poſſit. They are two divers and far different queſtions, how the things themſelves are, and what may be concluded rightlie from the ſignification of a word*, or what it is, that is thereby intimated.

Now that this cannot be the ſenſe and meaning of the word *Juſtifie* in this place, it is apparent enough.

For 1. the queſtion is here, how a man being a ſinner, a tranſgreſſer, a wicked, an ungodlie one, may come to be *juſtified* and diſcharged of his ſins, and acqitted of them at Gods tribunal, Chap. 3. 19, 23. and 4. 5. and 5. 6, 8. and the *juſtification* here delt in conſequentlie ſuch a *juſtification* whereby may be procured a diſcharge from the guilt of *fore paſſed delinqencies*, verſ. 25. But this cannot be attained or procured by ſuch a *juſtification* as they would have here underſtood, to wit, by *ſanctification* or *inherent holines and righteouſnes*. For (to let pas the defectiveneſs of it while we live here) have we never ſo much of it, and do we never ſo much with it, it is no more all then du *debt*, we ow it now to God, as well as formerlie we did, *Luk.* 17. 10. *Rom.* 8. 12. 1 *Joh.* 2. 6. And the payment of one part of a debt wil in no reaſon diſcharge a man of the non-payment of an other part; it would be a verie ſelie and ſorie plea for a tenant ſued by his Landlord for the arrear of his rent wherewith for manie yeers paſt he is behind hand, to plead that he had ſome qarter or two begun now to pay him, and entended thence forward to do it.

2. The *juſtification* here ſpoken of concerns the *guilt* of ſin and the removal of it, verſ. 9. 19. as *Pſal.* 103. 12. Whereas ſuch

ſuch *juſtification* as they would have here entended, being no other then *ſanctification*, reſpects not the *guilt*, but the *filth* of ſin: the *juſtification* here ſpoken of is of *acts* of ſin paſt, verſ. 23,24. *ſanctification* is of the preſent inherent *corruption*, Epheſ. 4. 22, 23.

3. The *juſtification* here handled is oppoſed to *crimination* and *condemnation*, Chap. 8. 33, 34. Whereas *ſanctification* is no way oppoſed unto either of them, but to *pollution*, *corruption*, and *contamination*, 2 Cor. 7. 1. Heb. 9. 13, 14.

4. The Apoſtle handles theſe two *branches* of mans *reſtitution* from his natural condition apart. As he doth apparentlie diſtinguiſh them elswhere, *ye ar ſanctified*, *ye ar juſtified*, 1 Cor. 6. 11. ſo here he handles them diſtinctlie and ſeverallie, *juſtification* by it ſelf, in Chap. 3, 4 and 5. and *ſanctification* by it ſelf, in Chap. 6 and 7.

And thus much may ſuffice for the removal of their notion, who would have the word *juſtifie* here ſignifie, *to make habituallie or inherentlie juſt*.

2. Others would have the word *juſtifie* here to import nothing els but *to pardon*, *to remit*, *to forgive ſin*, and conſeqentlie maintain *juſtification* to conſiſt wholie and entirelie in *remiſſion of ſins*. This divers Proteſtant writers ſtiflie maintain, among whom *Piſcator* moſt directlie and largelie againſt *Eglinus* and *Lucius*, and *Wotton* in *the ſecond Book of the firſt part* of his prolix Treatiſe *of Juſtification*.

And tru it is, 1. that not onlie ſome of the Antients ſeem ſo to ſay.

And *Bernard* Epiſt. 190. *Quid eſt ipſa (peccatorum remiſſio) niſi Juſtificatio? What is remiſſion of ſinnes it ſelf, but juſtification?* And manie Orthodox Divines of later times ar produced as ſpeaking ſomewhat to the ſame purpoſe, (ſee *Wotton of Juſtif. part. 1. lib. 2. cap. 3-6.*) who yet by their diſcourſes elswhere ſeem to have ben otherwiſe minded, however in eagerneſs of oppoſition to that Popiſh Tenent of *juſtification by inherent righteouſnes*, ſometime they ſo ſpeak: nor doth the excluſive particle uſed by them ſeem to intend anie more then to debarre and keep out *the collation of grace inherent* or *the exerciſe* of it from having anie

anie p'ace or office allowed them in the *juſtification of a ſinner*. that which *Bellarmine* himſelf ingenuouſlie acknowledgeth of *Calvin*, who is moſt of anie qoted and urged by the Patrones of this Opinion as concurring therein with them. See *Wotton* where above, *Chap.* 4. throughout. And *Bellarmine of juſtification, lib.* 2. *Chap.* 1. Who alſo himſelf in his *diſputes concerning Penance, lib.* 1. *Cap.* 10. hath let ſlip theſe words, the ſame with *Bernards* above, *Qid eſt peccatorum remiſſio niſi juſtificatio? What is remiſſion of ſins but juſtification?* and yet is far from ho'ding *juſtification* to conſiſt wholie and entirelie in a bare *remiſſion of ſinnes*.

2. It is no les tru, that *juſtification and remiſſion of ſinnes* go alwaies togither, and ar never ſundred in Gods dealing with thoſe whom he accepts of and is reconciled unto in Chriſt, *Act.* 13. 31, 39. Chap. 3. 25. and 4. 7. And that both of them reſpect the guilt of ſinne.

But yet that this cannot be the genuine meaning of the word *juſtifie*, is as apparent, yea in ſome regard more apparent, then the former.

For 1. Neither the Hebrew word צדק or חצדיק uſed in the old Teſtament, nor the Greek word δικαῶν made uſe of in the Greek Verſion of the old Teſtament, and from thence by the Penmen of the New, to anſwer thereunto: (whereas in other antient Greek Autors it is never found ſo taken but in a far differing ſenſe, as I have elſwhere ſhewed at large) nor the Latine *Juſtificare* framed to expres either of them, nor our Engliſh term *juſtifie* drawn from the Latine, and in ordinarie uſe with us, do ever ſo ſignifie, or ar ever ſo taken. For the Hebrew of the old Teſtament, ſee *Gen.* 44. 16. *Exod.* 20. 7. and 23. 7. *Deut.* 25. 1. 2 *Sam.* 15. 4. 1 *King.* 8. 32. 2 *Chron.* 6. 23. *Job* 27. 5. and 32. 2. and 33. 32. and 40. 8. *Pſal.* 51. 4. cited *Rom.* 3. 4. *Pſal.* 82. 3. Prov. 17. 15. and 24. 24. *Eſay* 5. 23. and 43. 9, 26. and 50. 8. alluded to *Rom.* 8. 33. *Eſay* 53. 11. *Jer.* 3. 11. *Ezek.* 16. 51, 52. *Dan.* 8. 14. and 12. 2. *Mic.* 6. 11. For the Greek of the new, ſee *Mat.* 11. 19. and 12. 37. *Luke* 7. 29. 35. and 10. 29. and 16. 15. and 18. 14. *Rom.* 6. 7. 1 *Cor.* 4. 4. 1 *Tim.* 4. 16. *Tit.* 3. 7. *Rev.* 22.

Rev. 22. 11. Now take a view of theſe places (and I ſuppoſe verie few, if anie, have eſcaped me, wherein the term of *juſtifying* is found in Scripture, beſide thoſe under preſent debate, of *Paul*, *Rom.* 2. 13. and 3. 20, 26, 28, 30. and 4. 2, 5. and 5. 1, 9, 16, 18. 1 *Cor.* 6. 11. *Gal.* 2. 16, 17, 24. and 5. 4. *Act.* 13. 39. and of *James* 2. 21, 24, 25.) take, I ſay, a view of all theſe places, and ſubſtitute wereſoever you find the term *juſtifie*, inſteed of it *pardon*, where *juſtification*, *pardoning*, where *juſtified*, *pardoned*, and ſee if in any of them ſo rendred anie fit or convenient ſenſe wil thence ariſe, yea, whether the notion in moſt of them wil not be verie uncouth, and not inconvenient onlie but even ſenſles and abſurd. To inſtance in ſome few, (for to run over all would be over-tedious) read we the words of *Judah* to *Joſeph*, Gen. 44. 16. *How ſhould we pardon our ſelves?* read we *Moſes* his of *Judges*, Deut. 25. 1. *They ſhal pardon the righteous*, or *guiltles, and condemn the wicked*, or *guiltie*: read we *Davids* to God, Pſal. 51. 4. *That thou maiſt be pardoned, when thou ſpeakeſt*. *Jobs* to his Friends, Job 27. 5. *God forbid that I ſhould pardon you, till I dye*: Chriſts of wiſdoms children, Mat. 11. 19. *Wiſdome is pardoned of her children*: thoſe of his, Mat. 12. 37. *By thy words thou ſhalt be pardoned*: thoſe our Apoſtles concerning himſelf, 1 Cor. 4. 4. *I know nothing by my ſelf; yet am I not therefore pardoned*: or concerning our Saviour, 1 Tim. 4. 16. *Pardoned in the Spirit*. Read, I ſay, theſe paſſages thus (to let the reſt pas) and you ſhall give them a ſenſ clear beſides, yea far differing from, and in ſome of them directlie contrarie to the mind and meaning of the perſons by whome they were ſpoken. Herein therefore *Andradius* of whome before, is in the right, and keeps within the bounds of truth, when he affirms in his *Orthodox explications*, above mentioned, *lib.* 6. *fol.* 185. That *if a man examine all the places in Moſes and the Prophets, where the term of juſtification is uſed, he ſhall ſcarce find anie* (he might have ſaid trulie, *he ſhall finde none*) *where pardon of ſin is thereby ſignified*.

And its againſt reaſon, to reqire a term to be ſo taken in this our Apoſtles diſcourſe in ſuch a ſenſe, as it is no where found uſed, either in holie Writ, wherein it ſo often oc-

curres, or in ordinarie ſpeech, or in anie prophane writer.

2. That the things themſelvs ar divers and diſtinct eyther from other, it is apparent. For it is an undoubted Axiome, *Quæ ſubjecto differunt, inter ſe differunt. Thoſe things that differ in Subject*, that is, the one whereof may be found in ſome ſubject, where the other is not, *are diſtinct and divers one from another.* But ſo it is with theſe two, *remiſſion of ſin, and juſtification.* for *remiſſion* may be where *juſtification* is not; and *juſtification* may be, where *remiſſion* is not. If a man have wronged me, I may *forgive* him, as *David* did *Shimei*, 2 *Sam.* 19. 23. and yet not *juſtifie* him in his dealings, 1 *King.* 2. 8, 9. And where a man is falſlie accuſed of wrong done to another, there may he be *juſtified*, and yet nothing *remitted*, becauſe no wrong at all done: ſo *Deut.* 25. 1. *Pſal.* 51. 4. Yea in Gods dealing with the Sonnes of men, tho in regard of a mans ſtate and condition in general, he never *remittes ſin*, where he doth not *juſtifie*; yet in regard of ſome particular acts, he *remittes* ſometime, where he *juſtifies* not. *Pſal.* 78. 37, 38. *Tho their heart was not upright with him*, (their ſemblance of repentance was but counterfeit, not ſound and ſincere) *yet out of the abundance of his compaſſion he forgave their iniqitie, and deſtroyed them not.* So far forth remitted it, as not inſtantlie to deſtroy them for it. And ſometimes he *juſtifies* where he *remittes* not, as he did in approving of *Phineaz* his act as a juſt and righteous deed, *Pſal.* 106. 30, 31. And as he is ſaid to *juſtifie* the Prophet *Eſay* in the diſcharge of his Miniſtrie, *Eſay* 50. 8. Yea, wil you ſee a manifeſt difference between theſe two, by an inſtance, that may make it plain to the meaneſt capacitie. A partie offends and wrongs his Neighbor, who therefore intends or attempts to follow the Law againſt him: if now upon the Parties own ſubmiſſion and bare acknowledgement of his offence, or at the mediation and entreatie of ſome common friend to them both, the Partie offended is content to let fall his ſuite, and doth freelie forgive the wrong; here is *remiſſion*, but no *juſtification.* And if by his Heir or Executor after the wrongeds deceſſe the Partie who did the wrong ſhould be qeſtioned for it, he could not ſtand upon his *juſtification*, he could onelie plead his *pardon.*

Again,

Again, ſay a man have wronged his Neighbor, but hath made him ful *ſatisfaction* for the wrong done him, or if not able to do it himſelf, hath procured ſome frend to do it in his behalf, and the Partie wronged having accepted thereof, doth thereupon *remit* it and ſeeks no further remedie againſt him for it. here the Partie that did the wrong, if he ſhould at anie time after be queſtioned for it, he may ſtand upon his *juſtification*, and plead *not guiltie*, becauſe he can plead *ſatisfaction* made and accepted: and this latter, not the former, is the verie caſe between God and man in *the juſtification of a ſinner: ſatisfaction* is the main ground of the *juſtification* of him, not made by him, but by Chriſt for him. So even the Papiſts themſelvs in this regard ſounder then the *Socinians*. Bellarmine *de juſtificat. lib.* 1. *cap.* 2. *Eſt hoc loco breviter annotandum, Chriſtum non eſſe cauſam juſtificationis meritoriam, qaſi Pater in gratiam filii nobis peccata dimiſerit, qomodo ſæpe reges in gratiam amicorum potentium reos abſolvunt; ſed qoniam pretium redemptionis exactum perſolvit, & ex rigore juſtitiæ pro noſtris omnium ſceleribus ſatisfecit. This is* (ſaith he) *breiflie to be here obſerved, that Chriſt is not the meritorious cauſe of juſtification, as if the Father in favor to the Sonne did forgive us our ſinnes, as Kings oftentimes aſſoil guiltie Perſons out of favor to, and at the ſuit of frends; but becauſe he hath paid an exact price of ranſome, and thereby in rigor of juſtice made ſatisfaction for the wickedneſſes of us all.* What could anie Proteſtant writer ſay in this point more? And *Calvine* (among manie other) albeit that manie parcels and long paſſages ar produced out of him, from thoſe places, wherin he bends his diſcours againſt the former conceipt of *juſtification* conſiſting in *an infuſion of habitual and inherent holines*, as if he reſtrained it unto, and would have it wholie conſiſt in *a meer pardon*, and *bare forgivenes of ſin*; yet he places it, where he ſpeaks his mind out more expreſſie, in ſuch an abſolution as is obtained by a full ſatisfaction intervening. For ſo he ſpeaks in his *Inſtitutions, lib.* 3. *cap.* 11. *Sect.* 3. entreating of that place, Act. 13. 38, 39. *Vides poſt remiſſionem peccatorum juſtificationem hanc velut interpretationis loco poni; vides apertè pro abſolutione ſumi; vides operibus legis adimi; vides merum Chriſti bene-*

ficium esse; vides fide percipi; vides denique satisfactionem interponi. You see, saith he, *after remission of sinnes* mentioned, *that this justification* (to wit, such as we maintain, not such as Popish writers manie of them would have ment) *is by way of interpretation put; you see it is manifestly taken for absolution; you see it is taken away from the works of the Law; you see it is a meer benefit of Christ; you see lastlie that satisfaction is interposed.* Which last clause they do not well to clip off, who among manie other, cite this place also of *Calvine* as patronizing their opinion, which we here oppose, in that point. And in the same place, *Justificare, nihil aliud est, quam eum qi reus agebatur, tanquam approbata innocentia à reatu absolvere.* *To justifie is no other, then to assoil the partie questioned from guilt, as approved innocent, or guiltles,* which is another matter then meerlie to pardon. neither is this difference a slight matter or of light weight, and unworthie much regard, since that herein *Socinus* states the Controversie between the Orthodox Divines, and himself with his adherents, in his *Theological Prelections, cap.* 15. thus speaking; *Quæritur utrum in justificatione nostra per Christum, peccata nostra compensatione seu satisfactione aliqa deleantur, an vero remissione & condonatione. plerique satisfactione interveniente id fieri arbitrantur; nos vero simplici condonatione.* *The question is, whether in our justification by Christ, our sins are done away by some compensation or satisfaction, or by remission and condonation. The most say this is done by satisfaction intervening; but we by simple condonation.* And the former way *Calvine* expreslie takes to, where he delivers herein his mind more fullie.

Thus having discovered and refelled the mistakes of two sorts, who both give the Term of *justification* a single notion, the one confounding it with *sanctification*, the other making it all one with *remission of sinnes*.

I shall now proceed to the examination of some others, who amisse also (as I suppose) give it a double, or a complicate notion. and of these also there are two divers parties.

The former is of those that would have *justification* to consist partlie in *remission of sinnes*, and partlie in *sanctification and the renovation of the inward man.* So the Fathers of the Councel

of

of *Trent* ſeem at leaſt to determine, where they ſay, *Seſſ. 6. c. 7. of juſtificat. Eſt ipſa juſtificatio, non ſolum peccatorum remiſſio, ſed & ſanctificatio & renovatio hominis interioris, unde homo ex injuſto juſtus fit.* that is, *juſtification it ſelf is not onlie remiſſion of ſins, but ſanctification alſo and renovation of the inward man, whereby of unjuſt a man is made juſt.* And ſo *Bellarmine* alſo *de juſtific. lib. 1. cap. 2. Juſtificatio impii conſtat ex remiſſione peccati, & infuſione gratiæ. Juſtification conſiſts of remiſſion of ſin, and infuſion of grace.* Or as ſome others, *remiſſione peccatorum & infuſione juſtitiæ ſive gratiæ ſanctificantis. In remiſſion of ſinnes and infuſion of righteouſnes or ſanctifying grace.* And howſoever *Bellarmine* charge *Calvin* with fraudulent dealing in his *Antidote againſt the Doctrine of the Councel of* Trent, *Seſs. 6.* in ſaying, *Cauſſam Juſtificationis faciunt duplicem, &c.* that the Fathers of that Councel *make a twofold cauſe of Juſtification, as if we were juſt, partlie by remiſſion of ſinnes, and partlie by ſpiritual Regeneration.* Yet the words of that paſſage above recited ſeem to intimate no other: and *Bellarmine* himſelf beſides what out of him before, in *Chap. 6.* of the ſame Book before pointed to, terms *remiſſionem peccati & donum renovationis, utramque partem Juſtificationis, Remiſſion of ſin, and the gift of renovation, both parts of Juſtification.* concerning which ſee *Wotton* more largelie, *de Juſtificat. part. 2. lib. 2. cap. 6.* Yea throughout the whole Chapter his main intendement is, as himſelf propounds it, to prove, *from Scripture, Reaſon, and Autoritie, Juſtificationem non conſiſtere in ſola peccatorum remiſſione, ſed etiam in interna renovatione,* that *Juſtification conſiſts not in remiſſion of ſins onlie, but in inward Renovation alſo.*

Tru it is, *that in the reſtauration* and *reſtitution* of man fallen from God, and the *converſion* and *reconciliation* of man unto God, both theſe are done, both *ſin* is *remitted* and the *ſoul* is *ſanctified.* But in neither of theſe (to ſpeak diſtinctlie and properlie) doth *Juſtification* conſiſt, as hath of either ben ſhewed; and if in neither ſeverallie, nor in both of them joyntlie.

2. Others, and thoſe alſo of our own, would have *Juſtification* to conſiſt, partlie in *remiſſion of ſinnes*, and partlie in *imputation of righteouſnes.* And I paſs by that which *Bellarmine* in

in the place before mentioned cites out of *Calvin*, where having charged him to have dealt fraudulentlie, as before was obſerved, with thoſe of *Trent* in ſaying they made *a twofold cauſe of Juſtification*, whereas they ſay elswhere that there is *one onelie formal cauſe of Juſtification*; he retorts the charge upon *Calvine* himſelf, who howſoever in that place of his *Antidote* he affirm, *Unicam & ſimplicem eſſe Juſtificationis cauſſam, that there is one onlie ſingle cauſe of Juſtification*; yet elswhere, to wit, in his *Inſtitutions*, *lib.* 2. *cap.* 11. *ſect.* 2. doth in expres words affirm, *Juſtificationem in peccatorum remiſſione ac juſtitiæ Chriſti imputatione poſitam eſſe*; that *Juſtification conſists in remiſſion of ſins and imputation of Chriſts righteouſnes*. Which form of ſpeaking manie others of ours beſides him uſe. But *Calvines* meaning is not as the *Cardinal* would have it, that theſe were *two* ſeveral *cauſes*, or two diſtinct *parts* of *Juſtification*, remiſſion of ſinnes, and imputation of Chriſts righteouſnes; but he joines theſe two together, as two *argumenta conſentanea*, the *cauſe* and the *effect*, the one being the ground and foundation of the other. His words are theſe, *Nos Juſtificationem ſimpliciter interpretamur, acceptionem, qa nos Deus in gratiam receptos pro juſtis habet; eamqe in peccatorum remiſſione ac juſtitiæ Chriſti imputatione poſitam eſſe dicimus. We interpret Juſtification ſimplie, or ſinglie, acception, or acceptation, whereby God accounts us for juſt, being received into grace; and we ſay that it conſists in remiſſion of ſins and imputation of Chriſts righteouſnes*. Tru it is, that *Polanus*, who alſo cites this place of *Calvine*, both in his Partitions, *lib.* 1. and in his *Theſes de partib. Juſtificat.* tho he ſay, *Juſtificatio unica eſt*; *Juſtification is but one*; addes, *ſed ejus partes duæ ſunt*; but of it, or of Juſtification *there are two parts*, (which *Calvine* ſayes not) remiſſion of ſins and imputation of Chriſts righteouſnes, which latter he defines, *beneficium Dei, a benefit of God*, whereby he vouchſafeth, to account as ours Chriſts obedience, &c. Whereby he ſuſtained the pains of ſin for us, even as if we had ſuſtained the ſame our ſelves. which words of his implie that imputation to be rather the ground, then anie part of *Juſtification*. Leaving *Calvine* therefore, and thoſe that uſe the like expreſſions; we ſhall applie our ſelves for

for the preſent onelie unto thoſe, who make remiſſion of ſins, and imputation of righteouſnes two diſtinct parts of Juſtification. So *Ludovicus Lucius* in his *Chriſtian Theologie*, *Juſtificatio eſt tum peccatorum remiſſio, tum juſtitiæ imputatio; illa, qa Deus omnia credentium peccata eorumqe reatum ſimul & pœnam propter ſatisfactionem Chriſti pro illis condonat eiſqe non imputat, haud ſecus ac ſi nunquam ab eis peccatum fuiſſet, &c. Ista, qa credentibus perfectam Chriſti juſtitiam ac ſanctitatem ita acceptam habet, ut propter illam juſtos ac ſanctos reputet, ac ſi illa ipſis ineſſit, atqe ab ipſis præſtita eſſet. Juſtification is both remiſſion of ſins, and imputation of righteouſnes; that, whereby God pardons all the ſins of beleivers for the ſatisfaction made by Chriſt for them, as if they had never ſinned; this, whereby unto thoſe that believe he accounts and accepts the perfect holines and righteouſnes of Chriſt, as if it were in them, and had been performed by them.* Yea thus beſide others not a few, Biſhop *Downham* of *Juſtification, lib.* 1. *cap.* 4. *ſect.* 16. but with ſome difference from thoſe other, *There ar two parts of Juſtification; the one the abſolving from the guilt of ſin and damnation; the other the accepting of a beleiving ſinner as righteous unto life.*

And tru it is, that whereſoever God *juſtifies a ſinner* in and for Chriſt, there he *remittes ſinne*, and there he *imputes righteouſnes*, Act. 13. 38, 39. Rom. 4. 6, 7.

Howbeit this expoſition of the term *Juſtification* ſeems faultie as wel as the former: and that two ways.

1. With the moſt of them, it draws *remiſſion of ſinnes* into the verie nature of *Juſtification*; whereas *remiſſion of ſinne*, is a divers and diſtinct thing from *Juſtification*, as hath formerlie ben ſhewed; and therefore no part of it.

2. With them al, it preſumes in the matter of *Juſtification* a needles twofold act, the *not imputation of ſinne*, and the *imputation of righteouſnes*, as two diſtinct things; whereas *not to impute ſinne* in conſideration of *ſatisfaction* made for it, is no other thing, then *to impute righteouſnes* to the Partie therein concerned. Since that a man can not be deemed or doomed *guiltles* or *faultles*, but he muſt of neceſſity be deemed or doomed *juſt* or *righteous*; there being no *medium* or middle ſtate between

tween a delinquent or a guiltie perſon and one guiltles or juſt. He that can proov himſelf no delinquent, but free from fault, muſt of neceſſity be juſtified, acqitted and aſſoiled as juſt. See *Deut.* 25. 1. If nothing but ſinne can make a man unjuſt, then ſurely the utter abſence of ſinne muſt neceſſarilie make a man juſt. See *Pauls* plea, *Act.* 25. 8.

Hitherto we have endevored to ſhew, what *to juſtifie*, as the Apoſtle here takes it, and as the word is moſt commonlie uſed, is not: we now paſs on to ſhew what it is, and what indeed it properlie imports.

The word *Juſtifie* therefore (as our writers do generallie againſt the Papiſts maintain) is *forenſe vocabulum, a term taken from Courts of Juſtice*, and *courſes* or caſes *of judicature*, as appears plainlie from *Deut.* 25. 1. 1 *King.* 8. 32. 2 *Chron.* 6. 23. *Pſal.* 82. 3. *Prov.* 17. 15. *Eſay* 5. 23. and 43. 9. And it is an act either of the *Partie* himſelf queſtioned, or of his *Advocate*, or of the *Jurie*, or of the *Judge*, or of them all. Of the *Partie* himſelf, when he pleads *not guiltie*, and ſtands upon his *defence*, as *Paul* doth, *Act.* 25. 8. of the *Advocate*, when he defends and maintains his Client to be *not guiltie*, as the convert theif pleaded for Chriſt on the Croſs, *Luk.* 23. 42. of the *Jury*, when they give in their verdict in behalf of the Party accuſed as not *guilty*, as the *Phariſees* did in the behalf of *Paul*, *Act.* 23. 9. of the *Judge*, when he pronounces him *not guiltie*, and ſo cleeres and *aſſoiles* him, as *Pilate* did Chriſt, *Luk.* 23. 14, 15. the *Advocate* juſtifies by *pleading* and *defending* as not faultie; the *Judge* by *pronouncing* and *ſentencing* as ſuch. and to *Juſtifie* conſeqentlie, in a judiciarie way, is to *diſcharge from guilt of* ſin, *or declare free from it*, either by *defence*, as an *Advocate*, or by *ſentence*, as *a Judge*.

Now hence the term of *Juſtifyeng* is taken, and uſed out of ſuch ſolemnities, applied to other proportionable acts, but retaining ſtil its proper and genuine notion, even the ſame that in thoſe ſet and ſolemn courſes and caſes it had. Thus a man is ſaid to *Juſtifie* himſelf, when he ſtands upon his own innocencie, and maintains his own faultleſnes and integritie, againſt ſuch as charge him with ought amiſſe. So *Job* 27. 5. *Luk.*

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16. 15. *John* 8. 46. and others, to *juſtifie* a man, when they ſtand in defence of him, and maintain his honeſtie and innocencie againſt thoſe that qeſtion it, and either doubt of it or denie it. So 1 *Sam.* 19. 4.

To *Juſtifie* then in general is *to defend, or cleer, acqit* or *aſſoil from fault or guilt, from deſert of blame or penaltie*, and conſeqentlie *to proov or approve and pronounce guiltles or juſt.* not to *make juſt*, ſave in ſuch an improper ſenſ, as when we uſe to ſay, *you would make me a theif*, or, *you would make me a lier*, that is, you would aſpers me with, or faſten ſuch an imputation upon me. as *John* ſayes, of him that beleives not God, that *he makes him a liar*, in not giving credit to him, 1 *John* 5. 10. and, *you would fain make ſuch an one an honeſt man*; when our meaning is, you would proov, or approov him, as ſuch. ſo that as to *ſanctifie* when it is ſpoken of God, *Eſay* 8. 13. is not to *make* him *holie*, as he doth us, *Heb.* 2. 11. but to *acknowledge* him ſo to be; and *to glorifie him*, Pſal. 50. 14. *Gal.* 1. 23. is not to *make* him *glorious*, as he doth us, *Rom.* 8. 30. but to *acknowledge* his *glorie*, and *aſcribe glorie* to him; and *to magnifie*, is not to *make* him *great*, but to *acknowledge* and ſet forth his *greatnes*, Pſal. 34. 3. So *to juſtifie* is not to *make juſt*, but to *declare and pronounce juſt.* and as a mans *righteouſnes* is ſaid to be *taken from* him, when he is *cenſured* or *condemned* as unjuſt, tho he be never ſo juſt, nor be anie whit the les juſt, becauſe unjuſtlie ſo deemed or doomed, *Eſay* 5. 23. *Job* 27. 5. In a word, as a *wicked or guiltie* perſon is ſaid to be *made wicked, or guiltie*, when he is *convicted* and *condemned* as ſuch; ſo is the *righteous or guiltles* partie ſaid to be *Juſtified*, or *made righteous*, when he is *acqitted* and *aſſoiled* as ſuch. See both terms ſo uſed, *Deut.* 25. 1. and *Job* 40. 8. ſo *Job* 27. 5. What the Hebrew hath אחנם אצדיק and our Engliſh *that I ſhould juſtifie you*, The Greek renders it δικαίους ὑμᾶς ἀποφῆναι, *that I ſhould pronounce you righteous*, and the Latine *ut juſtos judicem vos*, *That I ſhould judge you righteous*, Job 27. 5. חצדק the Latine, *ut tu juſtificeris*, *That thou maieſt be juſtified*, as the Greek renders the ſame, *Pſal.* 50. 4. ὅπως ἂν δικαιωθῇς, and here ἵνα φανερωθῇς δίκαιος *that thou maiſt appear to be juſt*, *Prov.* 17. 15. משׂיך רשע ומרשיע צדיק the

Greek ὁ δικαιον κρινων τον ἄδικον, ἄδικον τὸν τὸν δικαιον. *He that judgeth the unrighteous righteous, & the righteous unrighteous.* and the Latine more expreſſie, *Qi juſtificat impium, & condemnat juſtum.* and our Engliſh accordinglie, *he that juſtifies the wicked, and condemns the juſt.* yea, ſo *Auguſtine* himſelf, tho oft elswhere he go the other way, as before hath ben ſhewed; and in his tractate *of the Spirit and Letter, Chap.* 26. diſcourſing of that paſſage of the Apoſtle, Rom. 2. 13. *Not the hearers of the Law, but the doers of it ſhal be juſtified,* he tread a while in his wonted track, yet after ſome forced and far-fetcht expoſitions given of the words, at length he pitcheth upon this; *Aut certè ita dictum eſt, Juſtificabuntur, ac ſi diceret, juſti habebuntur, juſti deputabuntur; ſicut dictum eſt de quodam, ille autem volens ſe juſtificare,* id eſt, *ut juſtus haberetur & deputaretur. unde aliter dicitur, Deus ſanctificat ſanctos ſuos; aliter autem, ſanctificetur nomen tuum, nam illud ideo, qia illos ipſe facet eſſe ſanctos, qi non erant ſancti; hoc autem ideo, ut qod ſemper apud ſe ſanctum eſt, ſanctum etiam ab hominibus habeatur.* *Or certainly it is ſo ſaid,* they ſhall be juſtified, *as if he ſhould ſay, they ſhall be accounted, they ſhall be reputed juſt; as it is ſaid of one,* he willing to juſtifie himſelf, Luk. 10. 29. *that is, that he might be counted and reputed righteous.* *Hence it is otherwiſe ſaid,* God ſanctifies his Saints, *and otherwiſe,* ſanctified be thy name, *for that therefore becauſe he makes them to be holie, who before were not holie; but this therefore, that that which is alwaies holie of it ſelf, may alſo of men be accounted holie.*

And that the word *Juſtifie* is to be here ſo taken, appears

1. From *verſ.* 19, 20. for what is there taken from and denied unto *works*, is here attributed and aſcribed unto *faith*. But of *works* it is there ſaid that by them *no man living can plead not guiltie*, or *be abſoiled at Gods tribunal*. And the meaning therefore muſt by neceſſarie conſeqence be that by *faith* they may.

2. From *Chap.* 8. 33. Where *Juſtification* is oppoſed to *accuſation* or *crimination*, that is, *charging* a man with guilt, and *condemnation*, or paſſing ſentence againſt him thereupon, the place taken from *Eſay* 50. 8. and *Juſtification* therefore conſeqentlie

ſeqentlie a *diſcharge* thereof.

Howbeit becauſe *remiſſion of ſinnes* is by ſo manie ſaid either to be the verie ſame with *Juſtification*, or to be at leaſt contained in it, I ſhall endevor further to ſhew what neer affinitie and neceſſarie connexion theſe two free gifts of God have in the work of mans *redemption* and *reconcilement* to God, and yet how they are diſtinguiſhed the one from the other.

1. *Remiſſion of ſinne*, tho it be not the ſame with *Juſtification*, yet is it a neceſſarie conſeqent of efficacious *Juſtification grounded upon ſatisfaction tendred and accepted, made and admitted.* For as one that hath done a wrong can no way now be juſtified, but by making full *ſatisfaction* to the Partie wronged for the wrong that he hath done, and the offence that he hath committed: So when ſuch *ſatisfaction* is made & accepted, and the Partie that did it in regard thereof *Juſtified*, that is, thereby thereof diſcharged; reaſon and eqity reqires that the *offence* be *remitted*, that is, that the Partie wronged ceaſe now to be offended with him, whome he was juſtlie offended with before.

2. *Remiſſion* ſimplie and nakedlie conſidered in it ſelf, is a work of *mercie* or *favor* onlie: whereas *Juſtification*, to ſpeak properlie, is a work of *Juſtice*, Deut. 25. 1. Pſal. 82. 3. yea in the ſame act, where upon *ſatisfaction* in ſome other kind is from a ſtranger admitted in the behalf of the delinquent, the wrong is remitted, tho it be a point of *favor* and *mercie* in regard of him to whome it is done, yet it is a point of *Juſtice* in regard of him for whome it is done. if it be done at entreatie and interceſſion onlie, it is meer *mercie* and free *favor* in regard of either; but then, to ſpeak properlie, there is no *Juſtification*; if it be done upon a *price* paid, or valuable conſideration performed, by a third Partie, it is a matter as well of *Juſtice* in regard of the one, as of *mercy* and free *favor* in regard of the other, and is not then a naked or bare *remiſſion*, but *juſtification* properlie ſo tearmed. And this is the caſe of *mans juſtification* for the *ſatisfaction made by Chriſt.* Whence that of *Bernard*,

Gratis hoc qoqe præſtitum eſt: ſed gratis, qod ad te attinet; nam qoad Chriſtum, non gratis ſalvus factus es pro nihilo, ſed non de nihilo tamen. This alſo (to wit, the work of thy *redemption*)

was freelie performed. but freelie, ſo far as concerneth thee; for in regard of Chriſt, not freelie. thou art ſaved for nothing, but not ſaved with nothing: for nothing laid down by thee; but not without a price paid by him.

For as for that which a learned Writer of ours hath of a *Judge or Ruler*, upon ſome weightie conſiderations known to himſelf, *remitting the penaltie of the Law, and ſo diſcharging a guiltie Perſon as if he were innocent and righteous, not according to Law and Juſtice, but out of a ſoveraign and abſolute power*; as if that were the right meaning of the term of *Juſtifyeng* in the Apoſtles diſcourſe, it cannot hold here.

For 1. the *Juſtification* here treated of, is ſuch a *Juſtification* as wherein there is a ſpecial *manifeſtation of Gods Juſtice*, verſ. 26. whereas in ſuch caſe (which in plain terms is no other then meer pardon) there may be an ample *declaration of mercie*, but no ſuch demonſtration of juſtice at all. nor doth that bear anie weight at all with me, which a late Annotator of no ſmal note doth largelie diſcourſe upon the Apoſtles paſſages in this place, wherein he would have the word δικαιοσύνη to ſignifie here not *ſtrict juſtice*, but *moderation, eqity, grace and mercie in pardon of ſinne*; and the word δίκαιος *or juſt*, conſeqentlie, as it is here given unto God, to import a *merciful and charitable* perſon; and to be taken no otherwiſe, then as it is given to *Joſeph*, Mat. 1. 19. where it is ſaid of him, that being *a righteous*, that is, *a pious and merciful* man, he was unwilling to expoſe or ſubject *Marie* to publick and ſhameful puniſhment, to execute the rigor of the Law upon her, or to urge it againſt her: affirming withal for the better ſupport of this Paradox, which *Socinus* had broached before him in his Treatiſe *de Chriſto ſervatore, lib. 1. cap. 1.* as a thing worthie the obſervation, that the word *ſeldome* in theſe books (the writings of the New Teſtament, I ſuppoſe he means) *if ever*, belongs or is applied to the act of *Vindicative or punitive juſtice*. All which is apparentlie croſs to the main intent and ſcope of the Apoſtle; which is, as *Cajetane* alſo wel obſerves, to ſhew, that in the juſtification of a ſinner, *concurrunt gratia Dei & juſtitia Dei*, both *the grace or free favor of God, and the Juſtice of God* alſo

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concur; for it were grace alone, if God should remit or pardon sin without payment; which God (saith he) *never did nor doth*; but *gratiæ suæ inserit justitiam suam, he riveteth into his grace or favor his justice; and this his justice consists in the redemption or ransome*, that is, *the price that Christ paid to set us free. And the Scripture therefore saith not that we are justified by grace alone, but by grace and justice together, and both of them of God.*

And it seemes to me verie strange, that this learned man should say that the word δικαιος *or just* should in these bookes be *seldome* or *never* ment of *punitive justice*. For the Annotator himself acknowledges that the word of *Justifying* here is *a juridical term*, and *as in juridical proceedings, so here there is a Judge, a Client, and a Law*, and that *the Judge here is God: now a Judge* is called *a just or righteous Judge*, not in regard of shewing favor, or moderation and mercie, but in regard of doing *Justice* equalie and indifferentlie, according to the strict *right* of each ones cause that comes to be tried before him. and *Justitia forensis*, that *Justice* that is exercised in Courts and courses of *judicature*, is as well *absolutive* as *punitive*, that is, consists as wel in *acquitting the guiltles*, as in *condemning the guiltie*, Deut. 25.1. and *Justice* is the same in either; and that Gods Justice doth as well appear in the acquitting us for Christ, as in exacting a payment for us from Christ, *Esay* 53. 7. Albeit the word δικαιος or righteous, and its conjugates, is not verie freqentlie found in the writings of the New Testament applied to *Courts and courses of judicature*, because seldome occasion to entreat of them, nor are they over-frequentlie attributed to God, as a *Judge*, and to his *judgement*, yet where they are, it is apparent enough, that they have an eye to *retributive justice*, consisting in the *assoiling of the guiltles* and *doing Justice upon the guiltie*. To such manner of *judicature* had our Saviour Christs words questionles respect (tho directed to *private judgement*) and not to anie favorable or equitable compliance, when he said to his hearers, *John* 7. 24. *Judge not according to sight or outward appearance, but Judge τὴν δικαιαν κρισιν, just or righteous judgement.* Yea, when of himself and the *judgement* that he wil in his appointed time execute, he saith, *John* 5. 30. *As I hear, so*

I judge, and my judgement is just. Which place the Annotator himself expounds, as *of saving those that believe on him*, so of *damning those that reject him.* And what other sens can the word bear in those passages of Gods people in the Apocalypse, but of *vindicative and punitive Justice*, when praising God for avenging them on their cruel Persecutors, they say, *just and tru are thy wayes*, Rev. 15. 3. and *just art thou, in that thou hast judged thus.* and *tru and just ar thy judgements*, Chap. 16. 5, 7. and of Christ riding out furnished with his *two-edged sword* and *Iron Scepter*, to execute vengeance on the Nations, and tread the wine-pres of Gods wrath among them, *he judges and warres ἐν δικαιοσύνῃ, in Justice*, or *with righteousnes?* Chap. 19. 11. Let the Annotator consult himself on these places. Or how can he with anie color of reason exclude such *Justice*, from his own exposition of those words of the Evangelist, 1 John 2. 29. *he is righteous*; that is, *Christ is a most just Judge?* which himself also expressie inserts in the exposition of the same term given to Christ, *the just Judge*, 2 *Tim.* 4. 8. tho I suppose there not so necessarilie, because the allusion is there rather to the *Judges* or *Triers* at the solemn Olympick games, as the Annotator also well observes. Yea, not to go far for such use of the word, when our Apostle in this Epistle, *Chap.* 1. 32. saith of the Heathen, *who knowing τὸ δικαίωμα τοῦ Θεοῦ*, the *judgement or just judgement*, δικαιοκρισία, as it is termed Chap. 2. 5. *of God, that those that commit such things ar worthie of death*; where it is apparent what *Justice* or *Judgement* is intended. Again, where *Chap.* 3. 4, 5. he saith of God, citing *Davids* words, Psal. 51. 4. *that thou maist be justified*; or as the Psalmist hath it, *be just*, that is, appear so to be; that the meaning is of *punitive Justice*, as the drift of *Davids* speech plainlie demonstrates, so the Apostle also sheweth evidentlie in his verie next words, where the opposite term ἄδικος is used, *is God unjust in taking vengeance?* nor can the words be otherwise wel expounded, *Chap.* 9. 28, 14. where the Apostle citeth a passage out of *Esay* 10. 21, 22. wherein God threatning to make such a round reckoning with his people, that a poor remnant should remain when the account was cast up, sayes he would

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do it צדקה as the Prophet, ἐν δικαιοσύνη, that is, *in juſtice* or *righteouſnes*, as the Apoſtle, who alſo in the ſame Chapter, demandeth whither there be anie *injuſtice* or *unrighteouſnes with God*, in dealing thus with the Jews. Laſtlie, to conclude with a moſt conſpicuous place, the ſame Apoſtle, 2 *Theſ.* 1. 5, 6. as he calleth the *judgement* of God to be exerciſed in taking vengeance on the Perſecutors of his people to be δικαία κρίσις, *a juſt judgement*; ſo to proov it to be ſuch, for that, ſaith he, δίκαιον παρὰ Θεῷ, *it is a juſt thing with God* ſo to do: which place howſoever the Annotator contend not to be ment of the *laſt Oecumenical judgement*, yet he cannot denie to be ſpoken of *vindicative juſtice*, which the words, ἐκδίκησιν δοῦναι, *to give vengeance* or *to take it*, as we uſuallie phraſe it, do evidentlie in expreſs terms import. This exception and obſervation therefore is of no force to weaken the received expoſition of the word δίκαιος, that is, juſt or righteous in this place attributed to God, as taken in a notion of *retributive juſtice* exerciſed in *condemning the guiltie* and *abſolving the guiltles*.

2. The juſtification of a ſinner as it is here deſcribed and defended, is ſuch as is tranſacted and acted not by a meer *ſoveraign and abſolute power alone*, but in a *legal way*, and according to Law. whence it is that the Apoſtle ſaith that thereby *the Law is not infringed or annulled*, but *eſtabliſhed*, verſ. 31. and as our Saviour himſelf ſpeakes, not *diſſolved*, but *fulfilled*, Mat. 5. 17, 18. For the further clearing whereof, we ar to conſider that Chriſt in Scripture is termed not onelie μεσίτης, *a Mediator*, 1 *Tim.* 2. 5. One that mediates and dealeth between God and us, as a man may do between two perſons, that ar at variance either with other, by perſuaſion and intreatie, and making uſe of his intereſt in either, endevoring to compoſe the difference between them, yet not engageing himſelf for ought to either; but he is ſaid to be alſo ἔγγυος ſponſor, *a ſuretie*, *an undertaker*, one that engageth himſelf for the articles agreed upon in *the Covenant of the Goſpel* between God and Man, *Heb.* 7. 22. *Gods ſuretie to man* for the performance of all the gratious promiſes made on Gods part, which are all of them *yea* and *amen* in him, 2 Cor. 1. 20. *Mans ſuretie to God*, for the

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discharge of the debt of all those that have interest in him, and makeing *satisfaction* to God by doing and enduring in his humane nature, whatsoever could in Justice be reqired to that purpose for their delinqencies and *breaches of his Law*. Hence that of *Esay* 53. 6, 7. *We all had strayed*, had deviated from the rule and directions of Gods *Law*; for that is the nature of all sinne, 1 *John*. 3. 4. *had turned aside* each one *to his own way*, betaking himself to some one wicked course or other, *and the Lord caused the iniqitie* (that is, the guilt of our sin, as *Psal*. 32. 5.) *of us all to meet on him. It was exacted*, (as *Junius* aright renders it) *and he answered*, that is, undertook, engaged himself, for the discharge of it; as a learned French writer *Lewis Cappel* wel renders the word) yea he did reallie *answer* it, as we use to say, of a partie or his suretie upon payment made, or satisfaction given, that *he hath answered the debt*. For the word here used, even in the form here used, is taken in a notion of *answering*, Ezek. 14. 3; 6. yea and that of a *real* kind of *answering*; as by *inflicting* there, so by *sustaining* here; by taking vengeance in the one place, by giving satisfaction in the other, either of wch by the term of *payment*, we ar wont to expres. Now where *ful satisfaction* is made and accepted for the *the breach or transgression of a Law*, the Law is not thereby repealed or abrogated, but it is rather thereby manifested to be firm and of force to oblige those whom it concerns, either to the strict observation of it, or to a just compensation in some kind or other made for default therein committed. and this hath our Saviour Christ in our behalf exhibited. For howsoever I dare not run out so far as to affirm as manie do, that our Savior suffered the verie self-same torments, partlie in his Agonie and partlie on the Cross, that the damned souls suffer, and those that have interest in the merit of his sufferings, should have suffered in Hell; much les that he suffered such an high degree of torments in those few howers while he hung on the Cross, as did in the intension and extremitie thereof *ad pondus* for weight answer and was adeqate unto all those penalties, made up into one Mass, and comprised in one lump, that unto all eternitie the whole multitude of Gods elect, for all whose sinnes he satisfied, were to have en-

endured, the power of his Deitie ſupporting and enabling his humane nature thereunto: ſince that Chriſts humane nature, in which the ſatisfaction was to be made, and was made, being but *a finite creature*, could not be capable of admitting ſuch *an infinite weight* of torment, as ſuch a maſſe of *endles ſuffering* muſt of neceſſity have amounted unto. albeit for the allay hereof, that were allowed, which a learned man of eminent parts from *Picus* and *Scotus* ſuggeſts, that unto the ſinnes of the penitent, becauſe they are broken off by repentance, an infinit penaltie is not du: which yet ſeems to want ſound ground of proof from Gods word; wherein the Apoſtle ſpeaking of the ſinnes of the faithful, who had now caſt off the ſervice of ſinne, ſaith in general, theirs not excluded, *the ſtipend of ſin*, (or the pay du to it, a militarie term) *is death*; and that *eternal death* is intended, appeares by its oppoſite, *everlaſting life*, ſaid there to be *Gods Donative*, as *Tertullian* wel renders it, being a term of the like nature with the former, that is, his *larges* or *free gift*: ſuch as the Roman Generals beſides their pay uſed to confer upon their Souldierie: and tho granted would hardlie withdraw weight enough, to make a finite creature capable of it within ſo narrow a ſtint of time, as ſome *three hours* could make up. I conceiv, that keeping our ſelves within the bounds of Chriſtian ſobriety in this profound myſterie, we may ſafely ſay, that Chriſts humiliation through the whole courſ of his life, and his ſufferings as wel in Soul as in Bodie, in his whole humane nature conſiſting of both neer upon his death, together with his death in that manner inflicted and ſuſtained, the eminencie of the perſon being even God as wel as Man, that was content to expoſe and abaſe himſelf unto al this, *Phil.* 2. 6-8. being duelie weighed, was ſuch and ſo great as God deemed *in Juſtice eqivalent* unto, and wel worthie to weigh down, whatſoever was reqiſite to the diſcharge of the debt of all thoſe that had intereſt therein. For as for that which the ſame Autor ſubjoins, and ſome other alſo have therein concurring with him, that the *worth and excellencie of Chriſts perſon*, was onlie to make the paſſion availeable to manie, but was not at all to diſpenſ with the continuance nor the grievouſnes

Dr. Feild of the Church, l. 5. c. 17.

of his pains; and that if it might dispens with anie degree of extremitie of punishment due to sin, it might dispens also with two, and so conseqentlie with all; seems to ty and stint Gods justice to over-strict terms; and the worth and value of Christs sufferings to such a precise rate, as their private estimation shal deem fit to assign it. As on the other side they seem to raise it to an higher estimate then there appears good ground for, and to control *Gods wisdome* in the disposing the means of procuring *mans justification* in such manner as he hath designed, and in such a measure of sufferings and humiliations as he assigned Christ to undergo, who stick not to affirm, that *the least drop of Christs bloud was of so infinite a valew, as was sufficient to make a ful satisfaction to Gods Justice for the discharge of the sinnes of the whole World.* Which if it were tru, then the bloud shed in the *Circumcision* of our Saviour had been sufficient to have answered *Gods Justice*, and to have made a ful compensation to whatsoever the law of God could in utmost rigor have reqired on the part of all that had ever transgressed it. And so all that Christ afterward either did or endured, and his *death* it self the upshot of all had been superfluous and needles; which how it will consist with the *wisdome of God, and love to his Sonne*, I shall leave to be deemed by others of deeper reach then my self. Howsoever Christ having of his own accord become our *suretie*, and undertaken the *discharge* of our debt, and it being at the choise of the Creditor or Partie wronged, even according to Law to reqire *satisfaction of the debt*, or *compensation of the wrong* done, either from the *Debtor* and *deliquent* himself, or from his *Suretie*, as it is a favor and mercie in God to forbear the exacting it of us, who were *omnis of no abilitie*, unable utterlie to perform it, *Rom.* 5. 6. so it is not against, but according to his *Law*, even that *Law* unto which we were obnoxious for the breach of it, to exact of our *suretie a ful compensation* for all our transgressions.

In a word, that *Justification* is *an act of Justice* and not *a matter of free favor or meer mercie* alone, appeers evidentlie from the verie term to *Justifie*, whence it is deduced, whither we consider it, in its native notion, or in its ordinarie use.

For

For 1. In its native notion and proprietie the word צדיק in Hebrew, and δικαιῶ in Greek, as alſo whatſoever term we can frame in Latine or Engliſh to anſwer in anie du analogie unto either of theſe two, it doth and muſt include a notion of *Juſtice* in it. For howſoever we trulie affirm that neither of theſe, the Hebrew or Greek term do neceſſarilie intimate *a making juſt*, ſave in ſuch ſenſ as hath formerlie ben hinted, and might therefore in Latine be rendred by the word *juſtare*, derived from *juſtus*, in the ſame form and ſenſ with *probare* from *probus*, which ſignifies not to *make allowed* or *ſound*, but to *proov* or *approov* as ſuch, as wel as by the word *juſtificare*, which tho not found in the Antient Latine Autors, but framed in latter times by Chriſtian writers to expreſs thoſe Hebrew and Greek terms, yet is now grown into common uſe, whereas that other is not: yet as wel the one term as the other, will as thoſe it anſwers to, bear in the forehed of it, a notion not of *favor* or *mercie*, but of *Juſtice* and right. and it is not unworthie the obſerving, that howſoever the word δικαιῶν in Scripture and Chriſtian writers be uſed in reference to the Hebrew צדיק in the better ſenſ for to *aſſoil* and *aeqit*, yet among the Antient Greeks (as I have elſwhere evidenced and evinced) that term was uſed onlie in the wors ſenſ for to *caſt* or *condemn*, and to *execute* or *puniſh*, becauſe in ſuch caſes *Juſtice* is preſumed or pretended at leaſt to be done on perſons ſo dealt with; and we ſhal find the word therefore in Heathen writers not diſtinguiſhed onlie from *pardon*, but oppoſed thereunto, as in that cited by a learned French Divine out of *Dio.* τ πόλεων αἱ μὲν ἑκουσίως αὐτῷ προσχωρήσασαι συγγνώμης τυχον, αἱ δ' ἀντέσχον, ἐδικαιώθη. *Guil. Rivet de Cath. Eccl. Pract. l.c.2. ſect. 3.* *Such Cities as willinglie yeilded, obtained pardon, but ſuch as juſtif. ſtood out had Juſtice done on them, or were puniſhed.* So that of *Juſtice* there is ſtill an intimation in the term, whither way ſoever it be taken.

2. In its ordinarie and vulgar uſe there is no other matter intimated, then of *Juſtice* and *right*, not of *favor* or *affection*. nor as we have formerlie ſhewed, is either the Hebrew or Greek term ever taken in anie ſuch notion of *favor* and *relaxation of Juſtice and right* in the Bookes of Scripture: nor in our com-

mon ſpeech do we intend or underſtand anie ſuch matter, when we either ſay, or hear others ſay, *You juſtifie your ſelf*; and *You juſtifie him*, and, *Ile juſtifie ſuch an one*, and the like. And to ſay then that the word in this place and this diſcours is to be ſo taken, without ſome good proof from the Text it ſelf, is but *petitio principii*, a begging of that that is at preſent in debate.

I wil adde a few not unfit *Conſiderations* or *Obſervations* onlie, and ſo leave this hed.

1. That we muſt diſtinguiſh between theſe two things, to be *in the ſtate of Juſtification*, and to be *actuallie or occaſionally juſtified*.

1. To be in *a ſtate of juſtification*, is to be *in a juſtifiable condition*, when a man is ſo diſpoſed, and the caſe ſtands ſo with him, that he may be trulie *juſtified*, that is, he may juſtlie be defended, maintained, aſſoiled, declared, pronounced, diſcharged as not guiltie, as faultles upon anie occaſion, or as occaſion ſhal reqire: for there is not always a preſent uſe or need of juſtification. As a man ought at al times to be patientlie diſpoſed, to be continuallie of a patient diſpoſition; but there is no acting or exerciſe of it, ſave upon ſome ſpecial occaſion. *Patientiæ in proſperis nullus eſt uſus*, ſaith Gregorie, *There is no uſe of patience in times of proſperitie*; when all goes with a man according to his own hearts deſire. So tho a man be, and it meerlie concern him ſo to be, alwaies, and at al times, in *a ſtate of juſtification*, in a *juſtifiable condition*, yet is there no uſe of *juſtification*, until he be qeſtioned, and unles ſomewhat be objected againſt him. To affirm a man to be an honeſt, or a juſt, or a wiſe, or a lerned man, when no man makes qeſtion of him, or averres ought to the contrarie, is to *commend* him, not to *juſtifie* him; but when his honeſtie, or his integritie, or his wiſdome, or his lerning ſhal be qeſtioned or controverted, doubted of, or denied, then to vindicate his honeſtie, integritie, wiſdome, or lerning is to juſtifie him. Howbeit then a man may be ſaid to be in a ſtate of juſtification, even when no ſuch thing is, if he be ſo qalified as that it may be juſtlie and trulie upon good ground done, when occaſion ſhal reqire. Thus God is always *juſtifiable*, becauſe ever in all things *juſt*, *Pſal.* 92. 15. and 145. 17. But is then ſaid to be

juſti-

juſtified, when the *Juſtice* and eqity of his courſes is qeſtioned, *Rom.* 3. 4. *Ezeck.* 18. 23.

2. To be *actually and occaſionally Juſtified*, is for one upon ſuch occaſions emergent, to be *defended, maintained, approved, and ſentence paſſed* in his behalf, againſt thoſe, that ſhall charge him with ought, *Eſay* 50. 8. *Rom.* 8. 33. 1 *King* 8. 32.

Thus then upon a mans entrance into the ſtate of grace, having right to and intereſt in the ſatisfaction made by Chriſt, he is preſentlie diſcharged of and freed from the guilt of all his fore paſſed tranſgreſſions, and put into a ſtate of Juſtification, and he is ſo now diſpoſed, it ſtands ſo with him, he is in that ſtate and condition, that he may be juſtified, whenſoever occaſion thereof ſhal be, *Tit.* 3. 5, 7. but then may God be ſaid actuallie or occaſionallie to juſtifie ſuch, when againſt Satans accuſations, or wicked mens aſperſions, he cleers them and gives ſentence againſt the calumnies of their Adverſaries in their behalf, *Rom.* 8. 33. he commended *Job* to Satan, *Job* 1. 8. he juſtified him againſt Satan, *Job* 2. 3.

2. That it is one thing to be *made or conſtituted juſt*, and another thing to be *Juſtified*. And a man who before was *not juſt*, cannot trulie be *Juſtified*, unles he be firſt *made or conſtituted juſt*. for

1. Tho the word *Juſtifie* do not ſignifie in proprietie or common uſe to *make juſt*, as hath formerlie ben ſhewed, yet a man that hath done a wrong and is a delinquent, that he may be Juſtified, muſt be *made juſt*, not inherentlie *juſt*, for tho he were ſo, yet were not that ſufficient to cleer him from the guilt of his fore paſſed unjuſt act. a man that hath played the theif, albeit afterward he become formallie juſt, that is, tho by wholeſome advice and good admonition he be brought to repent of his former thieviſh courſes, and thenceforth become a new man, a tru man; yet wil not that diſcharge him from the guilt of his theft formerlie committed; but he muſt ſo be made juſt, that is, guiltles and blameleſs, as that he may anſwer the rigor of Law and of Juſtice, ere he can trulie be juſtified: (for it is the guilt of the offence that Juſtification regards) and this cannot be done but by a plenarie ſatisfaction for the

wrong

wrong done and the offence formerlie committed, exhibited and accepted. and this is that *justice or righteousnes* that the Apostle intimates, when he saith, that *by the obedience of one* (to wit, of Christ) *manie are made* or *constituted*, κατασταθησονται, *just*, or *righteous*, Rom. 5. 19. not formallie or habituallie, but relativelie, in reference to the Law, and the guilt of sinne arising from it. On which place *Calvine*, *Hinc colligimus Christum, eo quod Patri satisfeceret, justitiam nobis comparasse. Hence we gather, that Christ by making satisfaction to the Father hath procured* or *purchased Justice* or *righteousnes for us.*

2. That which is exhibited whither by doing or suffring, or both in way of satisfaction and so accepted, being such as makes a plenarie compensation for an offence formerlie committed; becauſe it utterlie extinguisheth and abolisheth the wrong, so taketh it away, as if it never had ben; it justly procures a guiltlesnes, a blamelesnes unto the delinqent, in whose behalf it is performed; and makes him therefore to be reputed in the eye of Law and Justice, as now no delinqent, but as guiltles, faultles and just: there being no medium between these two just and unjust, nor between guiltles and just. see *Deut.* 25. 1. this guiltlesnes therefore is justlie termed justice; and the partie conseqentlie by plea thereof upon anie emergent occasion may be trulie *justified*. and such guiltlesnes atcheived by Christs satisfaction made to Gods Law and his Justice, makes the partie unto whom the same is imputed, and who hath interest therein, trulie named and justlie deemed *just*, and to be in the state of *justification*, or in a *justifiable condition*. 2 *Cor.* 5. 21. and this is that, not the *satisfaction* it self, but the *guiltlesnes* thereby procured, that is to ort in this argument termed *justice* or *righteousnes*, called *the Justice of God*, Rom. 1. 17. and 3. 21, 22. and 2 *Cor.* 5. 21. not, as some, for that the *satisfaction* was made by Christ, who is God, but becauſe contrived, prepared, propounded, and appointed us by God, for God as the partie wronged, and Christ as the partie satisfying for the wrong, are in this argument distinguished, *Rom.* 3. 24, 25. and 2 *Cor.* 5. 19, 21.

3. That everie tru Christian hath a two-fold justice or righte-

righteouſneſs; the one in reference to the guilt of ſinne, ariſeing from tranſgreſſion of the Law; 1 *John* 3. 4. *Rom.* 4. 15. and 5. 13. 1 *Cor.* 15. 56. the other in reference to the filth of ſinne, being a pollution and depravation of the Soul, depriving it of that purity and integritie wherein at firſt it was created, *Matth.* 15. 18, 19. 2 *Cor.* 7. 1. *Eph.* 4. 22-24. and that theſe two are to be diſtinguiſhed is apparent, for that divers things and acts that do not in their own nature pollute or defile, yet by a ſpecial Law prohibited, do in the uſe of them by vertu of that inhibiting Law produce guilt. Now in regard of this latter juſtice or righteouſnes, conſiſting in a freedome from the filth of ſinne, the faithful ar trulie and ſincerelie, but imperfectlie juſt, or righteous, *Job* 1. 1. and 9. 3, 15, 21. and 23. 10. *Luk.* 1. 6. in regard of the former, conſiſting in a freedome from the guilt of ſin, they ar fullie, compleatlie, perfectlie juſt or righteous, 1 *John* 1. 7. the one is the righteouſnes of ſanctification, the other the righteouſnes of juſtification: that in this life at leaſt, uneqallie ſhared; this eqallie imparted to each, being in common accepted for and imputed unto all. Whence that of *Luther*, *Æqè juſtus latro in cruce, atqe ipſa beata Virgo Maria*, that *The convert theif on the Croſs was* all out *as juſt, or righteous, as the bleſſed Virgin Marie, Chriſts Mother.*

4. That there is a twofold Juſtification,

1. General, in regard of all ſin whatſoever in general;

2. Particular, in regard of ſome ſpecial or particular crime. And a man that is juſt and juſtifiable in regard of ſome particular offence, yet may not be juſtifiable in general. So *Job* charged by his frends with gros hypocriſie, oppreſſion and crueltie, *Job* 22. 5-9. ſtands ſtiflie in juſtification of himſelf, *Chap.* 23. 10. and 27. 5. and yet in general acknowledgeth that he could not be juſtified, nor anſwer for one act of a thouſand, ſhould God cal him to a ſtrict account, *Chap.* 9. 2, 3. and a man that is unjuſt and cannot be juſtified in general, yet may be juſt and juſtifiable in regard of ſome particular. So *David*, tho in the general he declines Gods ſtrict dealing in way of judicature with him, *Pſal.* 143. 2. yet in particular, upon falſe imputations

putations cast upon him, he appealeth solemnlie thereunto, *Psal.* 7. 3, 4, 8, 9. and 38. 19, 20. yea the wickedest man in the world, and the Devil himself, may thus be legallie just and trulie justified, because in that particular guiltles, when some criminal act shall be wrongfullie charged on him, that was never committed by him. But it is general justification, that is entreated of and intended in this place.

And thus we have endevored to shew what the word *Justifie* doth precislie denote in this place.

The Use whereof briefflie may be;

1. To inform us aright concerning the distinct notion and nature of divers graces of God, that tho they be knit and linkt one to an other, hang all on one string or chain, are all fruits of Gods favor towards us in Christ, concur all together in and with all those that are reconciled to God in Christ; yet are things of a several and distinct nature and notion, Sanctification is one thing, Justification an other, and Remission of sinne a third, as hath been shewed. And yet again so far forth to reconcile and qualifie the differences of divers of those that seem to mistake, and misexpound the word here used, that notwithstanding this their mistake, they may not maintain anie error therefore in matter of faith: onelie they use some words and Phrases improperlie; and misexpound some places; but otherwise say nothing but what is orthodox and agreeable to the analogie of faith.

Yea to remoov some groundles controversies between us and the Papists, and cleer some mistakes and misunderstandings on either side. while the Papists charge us to hold, that a man is made formallie, habituallie, inherentlie holie and righteous by Christs holines and righteousnes imputed unto us, as if a *black-Moor*, saith *Bellarmine*, were made white by casting a white garment upon him, whereas we say no such matter. and withall he acknowledgeth, that, if when our writers say, that Christs righteousnes is imputed unto us, their meaning were no other but this, that Christs merits are imputed unto us, because they ar given unto us, and we may tender them unto God for the discharge of our sinnes, in regard that Christ hath taken

De justific. act. l. 2. c. 7.

taken upon him the burden of making ſatisfaction for our ſinnes, and of reconcilling us to God his Father, they held nothing therein but what is right; tho (ſaith he) the manner of ſpeaking that they uſe, is verie ſeldome or never found either in the Scriptures or the Antient Fathers. And the truth is, that preciſe form of ſpeaking can hardlie be found in Scripture; nor is that juſtice whereby we ar ſaid to be juſtified, called, as we have obſerved, the juſtice of Chriſt, but the juſtice of God. But yet the ſame *Bellarmine* elſwhere confeſſeth, that Chriſt is rightlie called our Juſtice, or Righteouſnes, Firſt, becauſe he worketh righteouſnes in us: and ſecondlie, becauſe he hath made ſatisfaction to his Father for us, and that his ſatisfaction he doth beſtow on us, and communicate unto us, when he juſtifies us, that he or it may wel be called our ſatisfaction, and our righteouſnes. For tho (ſaith he) by righteouſnes inherent in us, we ar trulie juſt or righteous, and ar trulie ſo termed; yet do we not thereby make ſatisfaction to God for our faults and for eternal damnation du thereunto; but both that inherent righteouſnes, and the remiſſion of the fault and eternal penaltie thereto du, ar the effect of Chriſts ſatisfaction, which as the Councel of *Trent* ſaith, is in Juſtification beſtowed on us, and applied unto us. Nor were it at all abſurd on this wiſe to ſay, that Chriſts righteouſnes and merits are imputed unto us, ſince that they ar ſo conferred on us and applied unto us, as if we had ſatisfied God our ſelves. Speaks he not as much as anie Proteſtant doth, or can do, in this point? yea it may be ſomewhat more then ſome will approov of: ſo that herein and hitherto the Papiſts, ſo manie of them at leaſt as herein agree with him, and moſt Proteſtants concurre: (howſoever in other points concerning *the merit and worth of works and ſatisfaction* made by them *for venial ſins*, to be expiated otherwiſe by *Purgatorie penalties*, and ſome other the like differences we keep far aſunder) and much time and pains ar ſpent and waſted on either part, by them on the one ſide, in contending againſt ſuch *an imputation of Chriſts righteouſnes*, as none of ours ever dreamed of; and by manie of ours on the other ſide, in confuting what they deliver of *Juſtification*, when as by that term they mean

Lib. 2. c. 10.

 not

not *Juſtification*, ſtrictlie ſo termed, but *Sanctification* improperlie by them ſo ſtiled; and ſo the Air onelie is to no purpoſe between them both beaten, while the one either wil not ſee, or marks not what the other means.

A ſecond Uſe may be to miniſter much comfort to everie ſound and tru-hearted Chriſtian:

1. Againſt the *temtations and accuſations of Satan*, and of *the wicked of this World*. The Devil is ſtiled as *the tenter*, ſo *the accuſer of the Brethren*, *Revel.* 12. 10. and the wicked of the world are over-prone to *traduce them as evil doers*, 1 *Pet.* 2. 12. but the tru Chriſtian may with the Prophet *Eſay*, Chap. 50. 8. and the Apoſtle *Paul*, *Rom.* 8. 33. bid defiance to either, God wil defend him againſt either. If Satan ſhal offer to traduce him with God, or to accuſe him unto God, as he did *Job*, or worldlie men cenſure him for an Hypocrite and a formaliſt, as *Jobs* frends did him, God himſelf wil vindicate him as wel againſt the one as the other: *Job* 2. 3. and 42. 7, 8. he wil bring forth his righteouſnes as the light, and make his cauſe or caſe as clear as the noon-day, *Pſal.* 37. 6. everie toung that enforms ought againſt him, ſhal it ſelf be caſt and condemned, *Eſay* 54. 17. what accuſer or accuſation can prevail to the conviction or condemnation of him, whome Chriſt ſues for, whome God aſſoils? *Rom.* 8. 33, 34.

2. Againſt *the remainders of ſinne and corruption* within him, conſidering that notwithſtanding them, he may be, and is, if he have intereſt in Chriſt, in the ſtate of *juſtification*, for *juſtification* regards not the *filth* but the *guilt* of ſinne; and tho *juſtification* be never ſevered from *ſanctification*, yet is *ſanctification* here but imperfect; whereas *juſtification* is grounded upon that that brings a perfect diſcharge of guilt with it, 1 *John* 1. 7.

3. Againſt *the fear of Gods indignation and wrath*. for *being juſtified by Chriſts bloud*, ſaith the Apoſtle, *we ſhal much more by him be ſaved from wrath*, *Rom.* 5. 9, where the partie is pronounced faultles, there offence muſt needs ceaſe, and vengeance much more, *Eſay* 54. 9, 10.

4. Againſt *the rigor of Gods juſtice*. for *juſtification* is an act of *juſtice*, nor can God in *juſtice condemn* thoſe whom he hath

aſſoiled

aſſoiled as guiltles in and for Chriſt, *Rom.* 8. 1. God is not like *Pilate*, who though he pronounced Chriſt *guiltles*, yet for all that would ſcourge him, condemn him, and give him up to be crucified, *Luk.* 23. 14-16, 22. *John* 19. 6, 16. yea *injuſtice* it were to exact that from anie of thoſe who have intereſt in Chriſt, for which he had received *ſatisfaction* from Chriſt their *ſuretie* before, *Eſay* 53. 6, 7.

5. Againſt their *want of worth*, in regard of manie other of far more eminent parts of pietie and ſanctimonie. for howſoever in regard of thoſe graceful parts, that excellent luſtre of inherent holines, that renders them, as wel gratious in the ſight of God, as conſpicuous in the eyes of men, there is as vaſt difference and as diſtant degrees between *Saint and Saint* here below upon the earth, as there is between *Star and Star* aloaſt in the Heavens; 1 *Cor.* 15. 41. yet as in *remiſſion of ſin*, ſo in *juſtification*, and in *Chriſts ſatisfaction* the ground of either, the meaneſt, weakeſt and pooreſt Chriſtian hath an eqal ſhare with the moſt eminent and excellent. And therein doth eithers *bleſſednes* principallie conſiſt, *Pſal.* 32. 1, 2.

6. Againſt *condemnation and ſentence of judicature*, tho juſtlie paſt here upon him, and deſervedlie inflicted. for notwithſtanding that alſo, having his peace made with God, and reconciled to him in Chriſt, he ſhal with the penitent and faithful Theif on the Croſs, for Chriſts *ſatisfaction*, ſtand diſcharged and be pronounced guiltles at Gods tribunal, nor ſhal his ignominious ſuffering exclude him from entrance into the place of his eternal reſt and blis, no more then the like did his and our ſuretie Chriſt Jeſus, after his ſatisfaction finiſhed and accepted, which not for himſelf, but for him and al Gods elect, was by him both undertaken and exhibited, *Heb.* 12. 2. *Luk.* 23. 43.

Having thus diſpatched the *firſt Hed*, which we propounded to be handled, concerning the right meaning of the term *Juſtifie* here uſed; we ſhal proceed now to the ſecond, to wit, what *Faith*, or what act of Faith it is, whereby we ar ſaid here to be juſtified.

And herein following the ſame Methode, that we did in

the former, we ſhall endevor to ſhew,

1. What act of Faith it is not, and 2. what it is.

In the former I am encountred with two erroneous (as to me ſeems) miſtakes and extreams, the one falling ſhort of the tru nature of juſtifying Faith, or that act of faith whereby we ar ſaid to be juſtified; and the other, as in oppoſition it uſuallie falls out, going as far beyond it, as the other comes ſhort of it.

The former error or miſtake is of thoſe, who by Faith wil have here underſtood nothing els but a general beleif, or aſſent of the mind to the truth of Gods word in general, or at leaſt, to the doctrine of the Goſpel in ſpecial, concerning ſalvation by Chriſt, to wit, that Jeſus Chriſt is the onlie Saviour and Redeemer of Mankind. that which is commonlie termed *Hiſtorical Faith*, but of ſome learned writers rather by a fitter term *Dogmatical Faith*, becauſe it reſpects not ſo much the Hiſtorie of the Scripture in general, or of Chriſts life and death in particular, as the doctrine contained in the word, or that more ſpecially concerning Chriſt laid down in the Goſpel.

Some difference indeed I find herein, between the Papiſts, and thoſe of ours, the one makeing Gods word in general the object of this Faith, the other reſtraining it to the promiſes of the Goſpel. but the difference is not great, and this latter is included in the former. Now tru it is, and muſt of neceſſity be granted, that this *Dogmatical Faith*, or ſuch an act of Faith as it implies, is a neceſſarie antecedent of juſtifying Faith, and layeth a ground and foundation for it. But that it is the verie juſtifying act of Faith, with moſt of our writers and teachers I cannot admit and condeſcend unto; yet not becauſe that the Popiſh partie moſtlie maintain it, (for even the Papiſts hold manie truths in common, both with us and other orthodox Chriſtians.) nor becauſe the moſt of ours oppoſe and impugn it, (for we make no meer mans or mens judgement the ground of our faith,) but becauſe I deem it unſound and repugnant to Gods word.

My reaſons ar theſe.

1. That Faith, which the Devils and damned Spirits may have, cannot be juſtifying Faith, or the juſtifying act of Faith.

For

For juſtifying Faith is a moſt *pretious Pearl*, 2 Pet. 1.1. *a ſpecial gift*, Eph. 2. 8. *and grace of God*, as the word ἐχαρίσθη imports, *Philip.* 1. 29. And being ſo, it is conſqentlie ſuch an endowment, as thoſe damned Spirits have not, nor ar capable of. But this beleif either of the word of God in general; or of the doctrine of the Goſpel concerning Salvation by Chriſt in particular, even the Devils themſelves may have, and have. That there is a God, the Devils, ſaith *James*, *beleiv, and tremble*, *Jam.* 2. 19. they beleiv there is a God, and beleiving that, beleiv withal that he is a tru God, and that his word is tru; did they not beleiv it, they would not tremble. and indeed what is the reaſon why wretched Atheiſts, wors herein then the Devil, tremble not at Gods word, but becauſe they beleiv not that there is a God, or that the word is the word of a God, or that it is a word of truth? yea even the Devils, as they beleiv a God, ſo they beleiv a Chriſt too. So themſelvs profeſſe, *I know who thou art*; (ſay they, ſpeaking to Chriſt) *even that holie one of God*, *Mark* 1. 24. and again, *What have I to doe with thee*, *Jeſus*, *the Sonne of the moſt high God? Mark* 5. 7. and yet further, if this be not ſufficient, thou art ὁ χριστὸς, *the Chriſt*, or that Chriſt, *the Sonne of God*, *Luk.* 4. 41. what more in this kind could, or did *Peter* ſay? *Matth.* 16. 16. compare *Peters* confeſſion there, and the Devils here, and ſee if not in ſubſtance onlie, but in terms alſo, they be not the verie ſame. Hereunto might be added, that *Act.* 16. 17. where the Spirit of divination in the Damſel poſſeſſed therewith, avouches of *Paul* and *Silas*, *Theſe men are the ſervants of the moſt high God, who ſhew unto you the way of ſalvation.* he confeſſeth that the doctrine taught by them, was the way whereby God had appointed that men ſhould be ſaved. It is apparent hereby that even the Divels may have, yea and have that faith, which theſe men affirm to be juſtifying faith; and which yet in truth it cannot be.

But againſt this Argument ſome exceptions have ben given me by ſome: which I ſhal endeavor to remoov.

The firſt exception taken by a young Divine having ſome employment in the Citie about the time, when I delt in this argument, was this, that it followed not, becauſe the Devil thus

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ſpake of or unto Chriſt, that therefore they beleived him to be ſo as they ſaid. they might ſpeak it in a colloging way, as did the *Herodians*, *Mat.* 22. 16. when coming to tempt and entangle him, they ſay, *Maſter we know that thou art tru, and teacheſt the way of God trulie without reſpect of or regard unto the perſon of anie.* which yet it may juſtlie be doubted, whether in truth they beleived. and ſo may it be of what the Devils are related to have ſaid.

For anſwer whereunto I ſhal not ſtand to diſcuſſe what likelyhood hereof there is, whether the ſpeech of the one and the other be alike; or whether the Devils came at thoſe times, when thoſe things were uttered by them, on purpoſe, as the *Herodians* did, to tempt and entangle Chriſt.

But I anſwer directlie,

1. That it canot be, but that the Devils muſt needs know as much as there they do confes. To make it evident by an inſtance. ſuppoſe the Grand Signior or *Turkiſh* Emperour, holding (as at this day he doth) in captivity the ſubjects of divers Chriſtian Princes and States not a few, ſome one of thoſe Princes, whoſe ſubjects he ſo holds, ſhould undertake an expedition, wherein he would go himſelf in perſon, for the deliverie of his ſubjects ſo deteined, enter upon his territories, defeat him, ſubdu him, releaſe his captives and ſet them at libertie, take the Captiver of them captive, and lead him in triumph; were it now poſſible but that the tyrant thus dealt with ſhould know, that this Prince, who had done all this, were the deliverer of his people? It is the verie caſe here. The Divel, the Prince of darknes, the God of this world, held in thraldome and ſervitude the greateſt part of the world; our bleſſed Savior comes, he defeats him, *Luke* 10. 18. diſpoſſeſſeth him, *John* 12. 31. diſarmes him, rifles him, *Luk.* 11. 21, 22. reſcues men dailie out of his hands and bands, *Coloſ.* 1. 13. leads him captive, *Eph.* 4. 8. triumphs over him, *Coloſ.* 2. 15. and is it poſſible that this ſpiritual tyrant ſo defeated, diſarmed, diſpoſſeſt, deſpoiled, bereaft of his prey and purchaſe, captived, triumphed, ſhould not know and beleiv this Jeſus Chriſt by whom all this was done, to be the Savior and redeemer of man-

mankind? it is a thing utterlie impoſſible and ſcarce credible, that anie man ſhould make queſtion at all of it.

But 2. to put this out of queſtion; what ſome ſcriptures ſay that the Devils acknowledged, others of them expreſlie ſay that they knew. ſo *Mark* 1. as *verſ* 24. it is related how the Divel in the man poſſeſt ſaid to Chriſt, *I know who thou art*; ſo *verſ* 34. it is ſaid of thoſe fiends which Chriſt caſt out, that he would not ſuffer the Divels, (not εἰπεῖν to ſay, but λαλεῖν) to ſpeak; becauſ they knew him. they profeſſed not onlie to know him, but they knew him indeed. and more fullie yet, *Luk.* 4. 41. when they made that confeſſion of him before mentioned, it is ſaid, Chriſt rebuked them, and would not ſuffer them to ſpeak, becauſe they knew him to be the Chriſt. ſo that this firſt exception is of no force, ſince that what the Devils profeſſed to know, the Evangeliſts expreſlie affirm that they knew.

A ſecond exception is, that the Divels could not be juſtifyed, tho they had the ſame kind of faith, or the ſame act of faith, whereby men are juſtifyed, becauſe there is no promiſe made unto them, ſalvation was never tendred on anie ſuch condition to them, as unto mankind it is.

To this I anſwer, 1. that the queſtion is not, whither the Divels ſhould or could be juſtified, if they had that faith or act of faith, whereby men ar ſaid to be juſtifyed. but the queſtion is, whither they have, or may have, or are capable of ſuch a faith, for the nature of it, as that is, which thoſe have, who have intereſt in Chriſt, and whereby they are juſtified. and the force of the argument depends not upon the denial of the former, but upon the denial of the latter. To make this plain by an inſtance of the like. ſuppoſe ſome ſhould maintain that the repentance ſpoken of by the Apoſtle, 2 *Cor.* 7. 10. where he ſaies, *godlie greif breeds repentance unto ſalvation never to be repented of*, were nothing els but a ſorrow for ſin, or a regret and remors onlie ariſing from the apprehenſion of evil enſuing thereupon, ſhame and confuſion in regard of men, death and damnation in regard of God. and to diſproov this conceit, a man ſhould reaſon in this manner. That repentance which the Divels themſelvs may have, cannot be that wholeſome.

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and saving repentance, which the Apostle speaks of. But the Divels may have an inward remors and sorrow for sin in regard of those evils that for it have befaln them and ly heavie upon them, and unto all eternitie shal so do. and it is not therefore that repentance of which the Apostle there speaks. The question here would not be whither the Divels might be saved if they could repent, but whither they ar capable of such a repentance as godlie greif produceth and works unto salvation in men; and the stresse of the argument would rest upon the denial not of the former, but of the latter. And in like manner is it here, the pith of the argument consists not in this, whither the Devils should be justifyed or no, if they had such a faith as men have whereby they ar justified; which is not affirmed, nor is at all questioned, but whither they have, or can have such a faith as the Apostle here speaks of, and whereby he affirms that men may be and ar justified; and this onlie is that that is here denied. And trulie unto me it seems as strange to affirm, that the Devils have or may have, that verie same faith, (that pretious pearl, that verie same gift and grace of Gods Spirit) whereby they ar justifyed, tho not for the work, but for the object of it, as hereafter shall be shewn; as to say the Devils have or may have that kindlie and godlie greif for sin as sin, not for the evil ensuing it, but for the evil that is in it, & the sincere and genuine repentance springing from the same, which the Apostle there speaks of: since that the one is a special gift and grace of Gods Spirit, as well as the other: and look what is spoken of the one in this kind, to wit, of Repentance, *Act.* 5. 31. and 11. 18. 2 *Tim.* 2. 25. the verie same is said of faith in the places before mentioned.

2. For the removal of this exception more fullie; consider we, that tho it be tru, that there is no such promise or tender of salvation on anie such condition made unto the Devils and damned spirits: yet the tender of salvation and justification upon this act of faith is made to all mankind in general, without exception of anie, *Mark* 16. 15, 16. *Go forth into all the world*, saith our Saviour, *and preach the Gospel unto everie creature. He that beleiveth and is baptised, shal be saved.* If then it

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can be made out, that ſome men that ar not juſtified, nor ſaved, ſome wicked ones remaining unjuſtified, unſanctified, yet notwithſtanding may have the faith by theſe men maintained to be here ment, to wit, a beleif onlie of the truth of the doctrine of the Goſpel, that Chriſt is the Savior and Redeemer of mankind; then this exception muſt neceſſarilie fall to the ground.

And ſo I pas to a ſecond argument, which may thus be framed: That faith which wicked, ungodlie, irregenerate, unſanctified men, ſo remaining may have, yea and ſometimes have had, cannot be juſtifying faith, nor the faith ſpoken of by the Apoſtle in this place. But this beleif of the Goſpel, that Chriſt is the Sonne of God, the Savior and Redeemer of mankind, ſome have had, have known and beleived it, who yet continued ſtil, wicked, ungodlie, irregenerate, unſanctified. and this cannot therefore conſequentlie be the faith here ſpoken of. For the proof of the Propoſition, I ſhal not ſo much inſiſt or reſt upon the neceſſarie conjunction of this faith and repentance the one with the other, in regard of Gods ordinance; and tho by means of his appointment there is a neceſſarie connection of Juſtification and Sanctification; which as ſome of the Schole-men have obſerved, might otherwiſe have ben ſevered; ſo that juſtification might have ben, where ſanctification were not, had God ben pleaſed ſo to diſpoſe it. and ſanctification might have ben without juſtification, if God had reſtored our firſt Parents to their original condition, freelie remitting their offence without anie ſatisfaction; as by his abſolute power he might have done. for I dare not ſay as ſome do, that God may not as wel without breach of his juſtice, remit a wrong done him by his creature and vaſſal, as a man may an injurie offered to him by his fellow & fellow-ſervant, howſoever in his wiſdome he hath decreed and determined to diſpoſe things otherwiſe; which yet divine determination, diſpoſition and ordinance were ſufficient ground to make the propoſition good. But the main ſtreſs of my proof I ſhal lay upon this, that therefore faith & repentance cannot be ſevered, faith and holines cannot be ſundred, in regard of the verie nature and propertie, the condition and qalitie of this faith it ſelf; for that this faith, whereby a man is juſtified, is an

See Peter Alliacenſes *ad Sent. lib. 4. qaſt. 1. art. 3. concluſ. 1.*

See Ger. Voſſius *Defenſ. Grot. de ſatisfact. adverſ. Raven-ſperg. cap. 2. 8.*

holie habit, or diſpoſition, and the act iſſuing from it, an holie act; termed therefore a *moſt holie faith*, *Jude* 20. nor in regard of the objects of it, becauſe it is converſant and exerciſed about holie things, God, and Chriſt, and the goodnes & mercie of God in Chriſt: but becauſe it is an holie diſpoſition in the ſoul, whereby the heart is purified, *Act.* 15. 9. and the partie poſſeſt of it is ſanctified, *Act.* 26. 18. ſuch faith is a fruit of regeneration, a limb or a branch of ſanctification, which it ſelf is either a fruit or a branch of Regeneration. either a fruit or a ſprig, I ſay, becauſe regeneration may be conſidered two ways, either as an act of God working in us, or as a change thereby wrought upon us. Conceiv we this by the like concerning converſion. converſion may be taken two ways, either as an act of God working in us, or a change thereby wrought upon us. and we ſhall find both together mentioned, *Jer.* 31. 18. *Convert me, O Lord*; there is the act of God working in him; *and I ſhall be converted*, there is the change thereby wrought upon him. In like manner may Regeneration be conſidered, either as an act of God working in, or on a man, *Jam.* 1. 18. 1 *Pet.* 1. 3. and ſo ſanctification is an effect or fruit of it, or as a change wrought thereby upon him, 1 *Pet.* 1. 22, 23. and ſo it is a principal branch of regeneration; whereof one main arm is illumination, reſpecting the minde and underſtanding, and ſanctification reſpecting the wil and affections an other, ſhooting out and dividing it ſelf into many ſprigs, as ſincere repentance, the filial fear, the tru love of God, and the like; all which and among the reſt this *faith unfeigned*, 1 *Tim.* 1. 5. being branches of ſanctification, ar all holie diſpoſitions, and the acts iſſuing from them of no other nature or qalitie then the diſpolition, or firſt act, as the School termes it, from which they proceed. Seeing then that the habit of this faith, whereby anie ar juſtified, is an holie diſpoſition, ſuch as makes the ſoul and perſon poſſeſt with it holie, that purifies and ſanctifies him that hath it, and the acts of it conſeqentlie ſuch as proceed from an holie heart and a ſanctified diſpoſition; it muſt needs follow, that no wicked man, no unregenerated and unſanctified perſon, while he ſo continues, can have the faith by the Apoſtle here intended.

And

And thus much ſhall ſuffice for the proof of the propoſition: I ſhal now proceed to the proof of the aſſumption.

That a man may beleiv the doctrine of the Goſpel, *that Jeſus Chriſt is the Sonne of God, and the Saviour of mankind*, and yet be never a whit the holier, but remain ſtil iregenerate and unſanctified, is apparent. For firſt the Devils, as hath ben ſaid and ſhewed before, know and beleiv all this, and that now doubtles, as undoubtedlie as anie man living doth or can do, and yet are no whit at all the holier for all that, but remain ſtil as evil as ever they were. yea manie wicked men, limmes of the Devil have done the ſame. And here why ſhould I not name *Balaam* for one? for did not *Balaam* know Chriſt? yes undoubtedlie, how could he els have Propheſied of him? he had an heavenlie revelation, a revelation from God concerning Chriſt, that might be ſaid of him, that Chriſt himſelf ſaid of *Peter*, *Mat.* 16.17. *Fleſh and bloud did not reveil this myſterie unto him, but God himſelf that is in heaven:* tho he were not bleſſed as *Peter*, nor ſanctified therefore, as he was. But hear we *Balaams* own words, *Num.* 24. 15-17. *Balaam the ſon of Beor, the man whoſe eyes were opened, who heard the words of God, and knew the knowledge of the moſt High, and ſaw the viſions of the Almightie, he ſaith, I ſhal ſee him, but not now; I ſhall behold him, but not nigh.* (as if he had ſaid, The time ſhal come, when I ſhal ſee the *Meſſias*, the Savior of *Iſrael*; I ſhall one day behold him, but afar off; ſo as I ſhal not be the better for my ſight of him, it will be little to my comfort.) *There ſhal come a Star out of* Jacob; *and a Rod, or a Scepter ſhal ariſe, or ſtand up out of* Iſrael, &c. a plain Propheeie of Chriſt, as all confes, and is generallie acknowledged. Yea mark we how far he proceeds, Chap. 23. 10. *Let me dye*, or, *Oh that I might dye*, (ſaith he) *the death of the righteous; and that my laſt end might be like unto his.* *Balaam* would never have thus ſpoken, had he not beleived, that if he did take the ſame courſ that Gods people did, who truſted in the *Meſſias*, and yeilded themſelvs up to be ruled whollie by him, he might be ſaved by him, as they were. but for all that his beleif he would not, nor did condeſeend ſo to do. But leave we him, and proceed to ſome other inſtances.

What is the *ſin againſt the Holie Ghoſt*, of which our Saviour Chriſt ſaith, *Matth.* 11. 31, 32. *All manner of ſinne and blaſphemie ſhal be forgiven unto men: but the blaſphemie againſt the Holie Ghoſt, ſhal not be forgiven, neither in this world, nor in the world to come?* Is it not almoſt generallie by moſt Divines acknowledged, that this irremiſſible ſin, is a ſin always joyned with knowledge? and what knowledge? not a bare ſpeculative or notional knowledg, but a beleif of the truth of the Goſpel, accompanied with a malicious oppoſition thereuuto. No man therefore can commit that ſin, but ſuch an one as knows and beleives the doctrine of the Goſpel, which yet he malitiouſlie oppoſeth, and conſeqentlie muſt needs have that Faith, which theſe men would have to be juſtifying faith. It was ſomtime the ſpeech of a Reverend Divine, that if *Paul* had had *Peters* knowledge when he oppoſed the Faith of Chriſt, or *Peter Pauls* malice, when he abjured his Maſter; they had both of them committed that unpardonable ſin. But *Paul* did what he did in ignorance, and *Peter* what he did, out of weaknes: and both repented of what they had done; which none of thoſe that have committed that ſin, ever do. *Heb.* 6. 6. In which place further the Apoſtle plainly intimates, *verſ.* 4. 6. that men that have ben illightned, (with what, think we means he, but with the knowledge of Evangelical truths?) and have partaked of the Holie Ghoſt, (of the common graces of the Spirit) and taſted of the heavenlie gift and the good word of God, (as thoſe compared to *the ſeed ſowen on ſtonie ground, that receiv the word with joy, and beleiv for a time*, *Matth.* 13. 20. *Luk.* 8. 13. and the powers of the world to come, may yet, not fal onlie, but fall utterlie away; (as thoſe alſo in the Goſpel, *Luk.* 8. 13.) yea not fall whollie off onlie, but ſin in deſpite of Gods Spirit, *Chap.* 10. 26, 29. and ſo ſin, that it's a thing impoſſible for them to be reſtored again by repentance, *Chap.* 6. 6. and what ſin it is that is there ſo deciphered, is no great difficultie to determine. which albeit I dare not ſay that *Judas* committed; (for it ſeems avarice, not malice, that run him hedlong into that guilt of impietie, little imagining, it may be, but that his Maſter would rid himſelf wel enough

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out of their hands, unto whom he had betraied him, as he had ſometime before done the like, *Luk.* 4. 29, 30. *John* 8. 59. and 10. 39. and himſelf go away with their money the whiles) yet it is verie likely, that he beleived that concerning his Maſter to be tru, that he preached unto others. Howſoever, the former inſtances ſhewing that wicked ones ſo continuing may have ſuch a beleif of the truth of the Goſpel, declare the ſame not to be the faith here ſpoken of.

But pas we on to a third argument. That faith which a reprobate or a caſtaway may have, one that is not of the number of Gods elect, cannot be juſtifying faith, or the faith of which the Apoſtle here ſpeaks. for juſtifying faith, is a grace proper and peculiar to Gods Elect; and is by the Apoſtle therefore termed, πίστις ἐκλεκτῶν Θεοῦ, *the faith of Gods Elect.* But a man may know and beleiv the doctrine of the Goſpel concerning Chriſt and Salvation by him, and yet be a caſtaway, none of the Elect. ſo the Apoſtle *Peter*, 2 *Pet.* 2. 20-22. implies, that men who have known the Lord Jeſus Chriſt, and by the knowledge of him abandoned their former worldlie defilements, yet afterward returning thereunto, *like a Dog* to take in again *his vomit*, or *a Sow* waſhed *to wallow again in the mire*; may be in worſe, more irrecoverable ſtate & condition then ever before. even as the Apoſtle to the Hebrews, *Chap.* 6 4, 5. above mentioned, as there is no poſſible means of reſtoring them again by repentance.

4. That faith, whereby a man is juſtified, is ſuch a faith as brings a man home to Chriſt, ſuch as cauſeth a man to come to him, pitch upon him, adhere unto him. So our Saviour, *John* 6. 36. *He that comes to me ſhal not hunger, and he that beleivs in me ſhall not thirſt.* which words of our Saviour plainlie ſhew, that that faith, whereby a man receivs anie benefit from Chriſt, is ſuch a faith, as carries him unto Chriſt. But a man may beleiv Chriſt to be the Savior and Redeemer of mankind, and yet not in that maner come to him, as to pitch himſelf upon him, and adhere to him. nor need we go far for an inſtance, we have one in that verie Chapter, when Chriſt had fed a great multitude with a verie ſmal qantitie of food, *This*, ſay they, *certainlie is that Prophet that ſhould come into the world*, *John* 6. 14. That Pro-

Prophet, what Prophet, think we, ment they, but the Prophet ſpoken of by *Moſes? Deut.* 18. 15. he that was to be their Savior and Redeemer, the Chriſt, *Act.* 3. 22. and yet for all that, albeit they were willing enough to follow him to be fed, *verſ* 26. yet they would not come to him, that they might be ſaved by him, *John* 5. 40. and what was the reaſon why they would not? their credit and reputation, and other the like carnal and worldlie reſpects lay in the way between them and Chriſt, which kept them off from comming ſo to Chriſt as to adhere unto him, tho they profeſſed verilie to apprehend and beleive him to be the *Meſſias*.

Laſtlie, juſtifying faith is ſuch a faith whereby we imbrace, entertain, receiv, admit Chriſt, not into our houſes, but into our hearts; and whereby conſeqentlie we are united unto Chriſt, ſo as that he is ſaid to be in us, and we in him. *To as manie as received him*, ſaith he, *he gave this priviledge to become the ſonnes of God, even to thoſe that beleiv in his name.* Where to receiv him, is to give him entertainment, not ſo much in their houſes, which *Matthew*, *Zacheus*, and others of them alſo did, as in their hearts: according to that of the Apoſtle, that *Chriſt may dwel in your hearts by faith*, *Epheſ.* 3. 17. whence it is that they that ar *in the faith*, ar ſaid to have *Chriſt in them. Examine your ſelvs*, ſaith the Apoſtle, *whether ye be in the Faith: do you not know that Chriſt is in you? 2 Cor.* 13. 5. thereby implying, that if they be in the faith, then Chriſt is in them. For howſoever I conceiv not the term of beleiving on Chriſt, for our juſtification or faith in his bloud, as the Apoſtle terms it here, *verſ.* 25. doth in the proper and peculiar notion of it ſignifie a receiving of Chriſt to be our King, Prieſt and Prophet, or to contain and comprehend all Evangelical Duties; yet it doth neceſſarilie implie an acceptance of him to be not our ſuretie, Savior and Redeemer onely, but our Soveraign Lord alſo, and as our Prieſt ſo our Prophet. Since we cannot with anie good ground relie on him or truſt him for the diſcharge of us from the guilt of our ſinnes, unles we be content to receiv, and do willinglie embrace him, on ſuch terms as God offers him, and as he offers himſelf unto us. and on no other

terms

terms then theſe is he offered unto anie. But a man may beleiv that Chriſt is the Savior of the world, yea that he cannot be ſaved but by Chriſt, and yet for all that may refuſe to receiv him and yield himſelf up unto him, becauſe he miſlikes the conditions on wch he is tendred unto him, or delay to do it at preſent, in hope that he may timelie enough do it hereafter. As when a companie of Rebels ar up in arms againſt their Leige Lord, and a Proclamation of pardon and impunitie is publiſhed by him unto all ſuch of them, as will lay down their arms, put themſelvs upon his mercie, acknowledge their offence, and by ſolemn oath engage themſelvs to du allegiance and conſtant obedience for the future; albeit that they all know him to be their lawful Soveraign, and beleiv that he will be as good as his word, to all that ſo accept of it, nor know which way to eſcape, but that firſt or laſt they ſhal be ſurpriſed, if they do ſtand out, and have execution done upon them; yet there may be divers among them that will chuſe rather to perſiſt in their rebellious courſes, or refuſe at leaſt to yeeld themſelvs up to him, and to accept of his gratious offer, either out of a ſtoutnes of ſtomack, and a ſtifnes of ſelf-wil, or out of an extream malice and inveterate hatred againſt the perſon of their Prince, or out of a ſtrong affection to ſome advers partie, or out of a fond conceit that they may keep for ſome good ſpace of time out of the way, undiſcovered and unſurpriſed, or that when they perceiv themſelvs neer to be attached, they may then by a tender of themſelves attain the benefit of the offer, there being no limitation of time mentioned in it. In the ſame manner: altho a man do beleiv that Jeſus is the Savior of mankind, and that there is no way for him to attain ſalvation but by Chriſt, yet for all that may he refuſe to receiv Chriſt for his Lord and Savior, or to accept of ſalvation by Chriſt, becauſe he miſlikes the conditions, upon and under which Chriſt and ſalvation by Chriſt is offered and tendred unto him, and without which it cannot be had. But what ar thoſe terms, that ar ſo neceſſarilie reqired, and with ſo much difficultie received? why, theſe ar: *If any man wil come after me*, ſaith our Savior, ἀπαρνησάσθω ἑαυτὸν, *let him utterlie denie himſelf*, Matth. 16. 24. and,

and, *If a man hate not Father and Mother, and Wife and Children, and Brothers and Sisters,* his neareſt relations, his deareſt affections onlie, be as willing to part with them and leave them, when they ſhal ſtand in the way between him and Chriſt, as if he did hate them and were wearie of them, but over and beſide all this καὶ τὴν ἑαυτοῦ ψυχὴν, *even his own life,* his ſoul, himſelf alſo, *he cannot be my Diſciple, Luk.* 14. 26. and, he that οὐκ ἀποτάσσεται, *doth not renounce all that ever he hath, ibid. v.* 33. yea all that ever he is, he is not for Chriſt. he muſt not be his own man anie more, but he muſt in reſolution at leaſt be Chriſts alone, wholie at his command, wil and diſpoſal. and is not this, think we, *durus ſermo, a hard ſaying,* as they ſomtime ſaid, to fleſh and bloud? is not this ſelf-denial a ſhrewd pil to ſwallow? *who,* ſay they, *can hear it?* who can endure the verie hearing of it? *John* 6. 60. but much more may it be ſaid here, who can endure to admit it? Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος. This word or ſaying, that *Chriſt came to ſave ſinners,* it is a ſure ſaying, ſuch as we may write and reſt upon it, we may with good ground afford credit unto it, yea and it is withal a verie acceptable ſaying, a ſaying *worthie of all acceptance,* 1 *Tim.* 1 15. and indeed who would not accept of ſuch a gratious offer? would not willinglie and gladlie entertain ſuch tidings, the glad tidings of ſalvation, and of ſalvation not temporal, but eternal? See *Eſay* 52. 7. *Nahum* 1. 15. *Rom.* 10. 15. yea but what is the reaſon then, that this ſo acceptable meſſage finds ſo little acceptance in the world, that ſo few do accept of it? that when this Savior *came unto his own,* he found ſo ſorie welcome among them, *his own refuſed to receiv him? John* 1. 11. It is not in the thing offered; that no damned wretch in Hel would refuſe to accept; but it is in the terms whereupon the offer is made and tendred, which mans corrupt nature wil in no wiſe condeſcend unto. Man by nature is ſo wedded to his own wil, his corrupt heart is ſo faſt glewed to his lewd, but beloved, yea beſt beloved luſts, that he wil rather part with life, and ſoul, and ſelf, then endure to hear of a divorce from them, that ar dearer to him then himſelf. Do we not hear wicked wretches

ſometimes

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ſomtimes ſay, ſuch a ſinne they cannot leav, they wil not leav, tho they be damned for it? *Chriſt*, ſaith the Apoſtle, was *conſecrated* of God, for this purpoſe, that he might become the Autor of eternal ſalvation to all thoſe that obey him, *Heb.* 5. 9. yea that yeild obedience to him in all things, that do whatſoever he enjoynes them, *John* 15. 14. And wil we ſee how averſ mans nature is to this obedience, to this abſolute, this univerſal obedience? tho it be moſt tru, that our Savior ſaith, (how can he ſay other then ſuch, who is truth it ſelf?) that *his yoak*, the yoak that he would have us to draw in, is not harſh and hard, but χρηστὸς *good and gentle*; and his burden, the burden that he would impoſe upon us, and have us to bear, is not heavie and cumberſome, but light, *Matth.* 11. 36. it is ſo in its ſelf, in its own nature; it was ſo at the firſt unto mans created nature; it would be ſo unto us, were it not for our corrupt nature; had we but a love and a likeing unto it. See *Prov.* 3. 17. and 8. 8, 9. 1 *John* 5. 3. yet ſuch is the perverſnes and untowardnes of mans crooked and croſgraind wil, that it wil not by anie fear or force be wrought or brought to a yeilding thereunto. ſo that wel may that of *Solomon* be applied unto it; *That which is crooked cannot be made ſtreight*, *Eccleſ.* 1. 15. The Apoſtles words, *Rom.* 8. 7. ar verie pregnant to this purpoſe: if the genuine notion of them were wel obſerved, and rightlie expreſſed, which is not eaſie to be done. τὸ φρόνημα τῆς σαρκὸς, ſaith he, which ſome render, *the wiſdome of the fleſh*. but φρόνημα and φρόνησις, tho ſpringing from the ſame root, ar in notion, far aſunder; as may appear by that of *Syneſius* in *Dione*, Φρονήματος ἀντὶ φρονήσεως ὑποπλησθέντες. they come neerer home, that render it, *the mind of the fleſh*. but the word φρόνημα, or mind, as the word ἐπιθυμία, or concupiſcence, is of a middle notion, and may be uſed, yea muſt be taken therefore in a different ſenſ according to the nature of the ſubject, whereunto it is applied. See *Gal.* 5. 17. The word φρόνημα therefore here applied to the fleſh, ſignifies not *mind* ſimplie, but a ſtout or haughty mind, as the word moſt freqentlie ſignifies, and is in the beſt Autors verie commonlie uſed; and the words enſuing implie as much. The words may well then be thus rendred, The ſtoutnes, or hautines of the fleſh, of mans carnal

heart or mind, (and there is an Emphaſis alſo in the word fleſh, which of it ſelf hath an intimation of infirmitie and weaknes, *Gen.* 6. 3. *Heb.* 5. 7. yea ſometime of a pliable and yeilding diſpoſition, apt to receiv anie but ſlight impreſſion, *Ezek.* 36. 26. 2 *Cor.* 3. 3. that ſuch a ſorie peice of fleſh as mans heart is, ſhould be ſo ſtif, and ſo ſtubborn) *is enmitie againſt God*; not avers to him, but enmitie it ſelf againſt him; ſtandeth out in ſuch defiance againſt him, and whatſoever he willes and enjoins, that it neither doth ſubmit it ſelf, nor can be ſubjected unto his law, or brought under and kept in anie order thereby. yea that the verie prohibitions and comminations of the Law, ar ſo far from abating the heat and force of mans corruption, that they ar to mans untoward ſpirit, but as water to qick lime; that water whoſe nature and propertie is of it ſelf to allay heat, to qench fire, yet being powred upon qick lime, until it have got the maſterie of it, doth but ſet the heat and fier that lay hid in it a working and boiling, whereas it lay qiet, unſeen and inſenſible before; they cauſe that corruption that ſeemed to be ded before, begin to revive, to grow ful and fierce, to beſtir it ſelf, and break out with much violence and outrage, and ſinne to become exceſſively ſinful, ἁμαρτία καθ' ὑπερβολὴν ἁμαρτωλός. *Rom.* 7. 5, 8, 9, 13. Ad unto all that hath been ſaid, of the difficultie of ſelf-denial, the ſtrong bent of the heart unto its own evil luſts, and its ſtifnes of oppoſition unto Gods word and wil, the deceitfulnes of ſinne and Satan in an other kind, thoſe wiles, whereby they ſuggeſt unto the ſoul of it ſelf ſo loath to denie it ſelf, ſo unwilling to part with & leav its beloved luſts, to turn over a new leaf, and engage, or inſlave himſelf rather, as he eſteems it, to the rigid obſervance of a ſtrict tenor of life; that for the preſent ſo to do is altogether needles, it may be done timelie enough, and well enough hereafter; he may follow the world, and take his pleaſure, purſu his own courſes, and perſiſt in his own waies, as long as he ſees good, and hath libertie and abilitie ſo to do; and afterward, when by age or croſs occurrents he is ſo reſtrained that he cannot do as he did and deſires ſtil to do if he could, when he is arreſted upon his ſick, or lies upon his deaths-bed, he may then ſeaſonablie begin to think

think on thoſe things, which he hath now no minde to, which his minde at preſent goes ſo much againſt; and the applieng of himſelf thereunto wil ſtand him then in as much ſteed, as if he had put himſelf to ſuch a tedious task before,& undergone ſuch a toilſome pennance all his life long. And many doubtles building on ſuch vain imaginations, and gulling their own ſouls with ſuch groundles hopes, as like Caſtles in the ayer, they thence raiſe and erect to their own ruine, refuſe to receive Chriſt ſo tendred unto them, albeit they beleiv him to be the onlie Savior of mankind, and no ſalvation to be had without him.

And thus much may ſuffice for refutation of the former miſtake of thoſe who hold the *Dogmatical Faith*, that is, the beleif of the truth either of the word of God in general, or of the Goſpel in ſpecial, that Jeſus Chriſt is the Savior and Redeemer of mankind, to be that Faith whereby we ar ſaid here to be juſtified.

There remain ſome few Teſtimonies of Scripture to be anſwered, that ar wont to be produced for the proof of that tenent either by the Papiſts, or our own writers.

Now for the proof of this, that juſtifying faith is no other then a firm aſſent to the truth of Gods word in general, *Bellarmine* produceth onlie one place of Scripture, to wit, the Apoſtles words, *Hebrews*. 11. 1. *Faith is the ſubſtance of things to be hoped for*, and the argument, or, *evidence of things not appearing*. This he calls his firſt argument, tho it have no ſecond, as elſwhere he doth the like. And in the proſecution of his argument from this place he ſpends a whole Chapter, *de juſtificat. lib.* 1. *cap.* 6. wherein he takes for granted that the Apoſtle in theſe words gives an exact definition of juſtifying faith: and the inſtances that after he gives concerning the creation of the world by Gods word, and the deſtruction of it by a floud, &c. ſhew that this faith is a beleif of the word of God in general, as wel of Hiſtorical relations, as of doctrinal inſtructions, and of comminations as of promiſes.

Unto all which we may thus anſwer.

1. It is not denied that the Apoſtle in this Chapter doth at

large commend and set forth the strange and admirable power, efficacie and excellencie, of that tru lively and saving faith which he had before mentioned, *Chap.* 10. 38. but that he intends to deliver in those first words an exact definition of faith so far forth as it justifies, or either there or in the instances ensuing, to point out that special act of faith whereby it doth justifie, that is, is a mean of assoiling a man from the guilt of his sinnes, is more then the Cardinal is able to make good. and indeed who almost would be so absurd as to say, that anie man should be so justified by beleeving that God made the world of nothing? (the truth whereof some yet among us have of late flatlie denied, and have not forborn to publish their flat denial and disapprooving of it in print) tho tru it is, that by that self-same faith we beleiv as wel the worlds creation by God, as mans redemption by Christ; and ar thereby as firmly assured of the one as of the other.

2. Nor doth it follow that *Noa* was assoiled from his sins, and became an heir of that righteousnes that is according to faith, by beleeving that the whole world should by a deluge be destroied: tho by the same faith he beleived also that he and his should be saved from destruction in that universal deluge by means of the Ark, which by Gods appointment and according to direction received from him he thereupon to that end built.

3. Yea to return *Bellarmines* argument upon himself, whereby he would proov that the justifying act of faith is not such as we would have it to be, to wit, *fiducia*, a fiducial trust or reheng on Christ and Gods promise of justification and salvation by Christ; because such a faith produceth not fear, but produceth hope and expelleth fear: whereas that act of *Noa's* faith, whereby he beleived that the deluge would undoubtedlie come, bred in him that fear, that caused him to build the Ark. For as the warning given of the floud, notwithstanding the improbability and in humane reason incredibilitie, yea impossibilitie of it in natural power, yet certainlie apprehended and undoubtedly beleived upon Gods word, relating & revealing it to him, produced fear in him, even as the comminatorie prediction of *Ninevies* destruction delivered by *Jonas* from God, and by the

the *Ninevites* beleived, bred a fear thereof in them, *Jon.* 3. 5. ſo the promiſe of deliverance made withal unto him at the ſame time by God, being as certainlie beleived and relied on, bred in him an hopeful expectation of the undoubted performance of it, and was the principal motive of his building the Ark, which otherwiſe to have attempted had ben a moſt vain and fooliſh project, and would have prooved of none effect.

4. Hereunto might be added, that the Apoſtle *Peter* ſeems to implie, that that deliverance from the deluge had ſomewhat typical in it, 1 *Pet.* 3. 20, 21. and as in that promiſe to *Abraham*, for the performance whereof his truſting upon God is ſaid to be *imputed unto him for righteouſnes*, *Gen.* 15. 5, 6. had beſide the expreſſion of the numeroſitie of his iſſue in general mentioned alſo, *Gen.* 13. 16. an intimation withal of that bleſſed or bleſſing rather, *Act.* 3. 26. Seed, *Gen.* 3. 15. and 22. 18. Jeſus Chriſt in ſpecial, by whome all that relie on him and truſt to him were to be juſtified and ſaved; and the poſſeſſion of the Land of *Canaan* mentioned in the Covenant that God at the ſame time plighted with him, *Gen.* 15. 8-18. was a type of the right unto and intereſt in the heavenlie inheritance procured and purchaſed for all the faithful by Chriſt, *Heb.* 3.18, 19. and 4.1-11. and 6. 20. and 9. 12, 24. and 10. 19, 20. ſo that temporal deliverance promiſed to *Noa*, from the deſtruction by the deluge, proceeding from the ſpecial favor and grace of God to him, *Gen.* 6. 8. might wel be a type of that ſpiritual deliverance from the power of ſinne and Satan, which *Noa* no doubt beleived to be attained by the promiſed ſeed, on whom by relieng he became heir of that righteouſnes that is according to faith in him.

5. That the Apoſtle ſpeaks of the faith of Gods people in general, whither ordinarie, and that either Hiſtorical of matters as wel alreadie paſt, the creation, *v.* 3. as future, *the departure out of Egypt*, *v.* 22. or Dogmatical, *concerning God and his goodnes*, *v.* 6. or extraordinarie, *that of miracles*, *v.* 33, 34. is apparent by the varietie of inſtances given by him, as *Bellarmine* alſo himſelf grants, and would hence proov, that faith in all theſe inſtances, yea that faith in general, is but one and the

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ſame. which if it were tru, then everie one that hath juſtifying faith, ſhould have a power of working miracles alſo: which is directlie contrarie both to our Saviors intimations, *Matth.* 7. 22, 23. and 17. 20. and the Apoſtles, 1 *Cor.* 12. 9, 10, 29, 30. tho it be not denied that ſome general notion of faith be found in each of them.

Laſtlie, albeit that Hiſtorical or Dogmatical faith, or that act of faith, whereby the truth of the Hiſtorie or Doctrine of the word in general, or that of the Goſpel in particular is beleived, be of neceſſitie conjoyned with, or antecedent unto that act of faith whereby a beleiver is juſtified, it doth not thence follow that theſe two therefore ar one and the ſame. no more then the *ſlaviſh fear* ariſeing from a meer apprehenſion of wrath and greatneſs, is the ſame with the *filial fear*, ariſeing from apprehenſion of Gods mercie and goodnes; *Pſal.* 130. 3. *Jer.* 32. 39, 40. becauſe the one is to the other, *tanqam actus ad filum*, *as the needle to the thred*, it goes before to make way for it, and helps to introduce it: or that *faith* and *hope* ar one and the ſame, becauſe the one is the foundation of the other, nor ar they in time ſevered the one from the other.

I ſhal not need to examine anie of *Bellarmines* other arguments; for this place of Scripture is not the principal onlie, but the onlie one produced by him to proov that the aſſent to the word of God in general, is that whereby we ar ſaid to be juſtified. and the reſt proov no more then this, that ſuch *a faith* is reqiſite to *juſtification and ſalvation*, and that without it a man cannot be juſtified or ſaved: whereas the qeſtion is not, whither all that ar *juſtified* have ſuch *a beleif of Gods word* in general, or *of the Goſpel* in particular; which no man denies; but wither ſuch a beleif, be that faith or that act of faith wherby we ar juſtified; which is that alone that is here qeſtioned, Yea the reſt of his *Scriptures*, as himſelf acknowledgeth, ar intended onlie to diſproov *the particular application of the promiſe* to be *the juſtifyeng act of faith*; whereof more anon, when we have done with ſome others of our own, who of the *Dogmatical Faith* or *beleif of the doctrine concerning Chriſt*, approov and affirm the ſame, that of the *beleif of the word in general Bellarmine* doth.

The

THE PUBLISHER

Of this Posthumous Peice of Work,

TO THE

READER.

IT is a fruitleſs wiſh for me to utter, Oh that I were not enforced to adjoyn this Epilogue,

Deſiderantur cætera.

The reſt is wanting, and wil be wanted. It wil be fitter for me to ſay, *Placeat homini, qod placuit Deo. Let not that diſcontent man, which pleaſed God.* And it ſeemed good to the Lord of the Vineyard to interrupt this faithful Servants labour with an acute diſeaſe, which ſupervening to age, which is an incurable ſickneſs, put a period to his life; which was his day or ſeaſon of work. He was not idle in the former part of the day, but took this buſineſs in hand at his verie evening, which *man* that *knows not his time*, could neither fore-ſee, nor put off. Eccl 9.12. And now this unfiniſhed Peice of his muſt ſtand, as an imperfect Table begun to be wrought by *Apelles* or *Titian* (famous in their Generations) which no ſurviving or ſucceeding Artiſt, wil adventure to accompliſh with a leſs-skilful hand. But yet we ar not at an irrecoverable loſs, ſince we have ſtil the living Oracles of Gods word, which are the original truth, whereof humane diſcourſes are extract Copies: and beſides common Reaſon, we may by humble and earneſt praier obtain the aſſiſtance Luk. 11.13 of Gods holie Spirit for the improvement of Reaſon in the pro-

prosecution of what is not here exprest. And tho this discourse be abruptly broken off, before it fully explain what faith is, yet we may from the Negative part, which cuts off all Notions pretending to that Title, conclude the affirmative, that justifying faith is an affiance in Christ, or in God through Christ, and for Christs sake, for absolution from our sinnes, and so conseqentlie for eternal salvation: and the justifying act of faith is to trust to, on, or in Christ, commonly called beleiving in or on him, by a speech somewhat improper, yet not without example in Exotick Authors. But if our Interpreters had ben so lucky, as insteed of beleiving on God, and on Christ, to have rendred the word τὸ πιστεύειν *by trusting*, (as *e. g. John* 14. 1. we read the words of our Savioor to his Disciples, *Ye beleiv in God, beleiv also in me*, but we may very wel read thus, Ye do trust, or, Do yee trust in God, or on God, trust also in me, or on me) use would have made the term familiar, and the thing it self obvious to the understanding, and it would have prevented many hot but impertinent contentions about words. But mine infirmities wil not permit me to enlarge in the explication of the nature of faith, which is a common Theam, but deserves exact handling. I entreat the Christian Reader to accept this smal portion of heavenlie Treasure rescued from the dust, since the earthen vessel, by which it was conveyed to us, is broken by death, and crumbled into his primigenial Dust.

Bud. in Comment. *Fides non modo credulitatem, sed & fiduciam significat.* τὸ πιστεύειν, pro confidere, sumitur. *Æschin.* cont. *Cetesiph.* Ἐγὼ μὲν πεπιστευκὼς ἥκω, πρῶτον μὲν τοῖς θεοῖς. δεύτερον δὲ τοῖς νόμοις, καὶ ὑμῖν. *Diod. Sicul.* l. 26. Βραδύλλις πιστεύων ταῖς προγεγεννημέναις νίκαις. *Aristot.* Politic. Tyrannorum esse notat, μὴ πιστεύειν τοῖς πολλοῖς. Latini pariter in eodem sensu usurpant τὸ credere. *Val. Max.* l. 6. Nemo debet nimium fortunæ credere. *Virg.* eclog. 2. Nimium ne crede colori. *i. e.* confide, *Serv.*

------ Si qid novisti rectius hisce,
Candidus imperti: si non, his utere mecum. Hor.

FINIS.